Zions Herald

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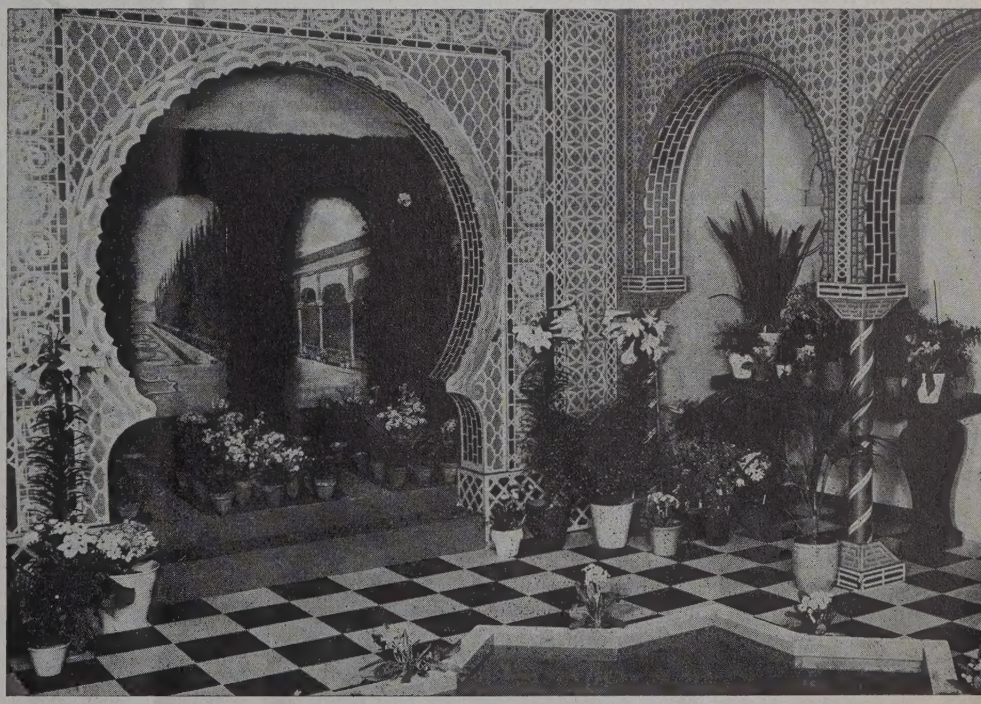
THE INDEPENDENT METHODIST WEEKLY

JANUARY 15 · 1941



Monastery and Moorish Gardens—See page 67, "Horticultural Hall"

FOUNDED 1823

A Preacher Speaks Softly

A BRIEF REPLY TO "A LAYMAN SPEAKS OUT"

MELVIN DIXON

To maintain a firm grip on one's temper in times like these is an achievement. Under more temperate circumstances, statements which now arouse emotions and heated arguments would be passed off with little stir. There was a time not long since when the Christian pacifist held an honorable place in the thinking of good people. But today he is suspect. He is regarded, even by some church people, as a sinister influence, one who spreads dangerous ideas among the saints—and sinners. A rising tide of slurs and epithets is cast up in his direction.

It is claimed that pacifists are quick to pick a fight when their views are challenged, that while they are not willing to shoot to kill, they are ever ready to fire verbal broadsides vindictively designed to lay the opposition down and out. Some pacifists are loud, long, and persistent, yes, but they are seldom belligerent and caustic. Biting wit and irony, which may be used at times, are not to be confused with belligerency. The truly Christian pacifist is usually quite poised. He is not perfect, to be sure, but he is striving toward the goal. We are all human, and therefore need to guard ourselves assiduously against unchristian attitudes as well as acts toward our fellows. No one should indulge in personalities when discussing issues. It is quite possible to be vigorous in denunciation of views without falling into the fault of bigotry and intolerance.

It is important to clarify certain terms which are being used more or less indiscriminately these days. "Absolute" is one. Some pacifists absolutely opposed to war and the war system may not be absolute pacifists at all. They may advocate the use of violence, say, for example, in a police force. The absolute pacifist is opposed to the use of violent force at all times, even in debate. The distinction is important. Take the word "coercion" as another term frequently used today. There are various types of coercion. There is the coercion of violent force and there is the coercion of love force. There is a vast difference between the two. People are impelled by the force of love to certain actions—actions motivated and guided by love. Even the word "force" is a relative term. I am impelled by the force of love and good will to act in certain ways. It is a voluntary action, what may be called free action. To force by violence does not necessarily win the will, mind, and heart. And this citadel of the soul is more important to win than all the gold and fortresses in the world. Submission forced by violence may result only in armistice. Space is not here available to go farther into this. Suffice it to say that promiscuous use of the terms mentioned above should become less prevalent if we are to understand each other.

Pendleton Vasey, in his article "A Layman Speaks Out," published in ZIONS HERALD of December 18, says that pacifist ministers are riding their hobby-horses—pacifism. Now, when is a hobby? And when is a "hobby" not a hobby? And if a man mounts his hobby, whether it is golf, fishing, or pacifism, is it a hobby if he rides it now and then throughout the year? As far as pacifism is concerned, anyone who rides that as a hobby will soon find himself dismounted, for the going will be too rough. A few discussions each year on the question do not mean that one is riding a hobby. Even preachers known to be pacifists plan a schedule of sermons each year that cover a well-balanced diet of themes. Of course, when a layman knows the predilections of his pastor he is likely to read pacifism into many of the themes, points, and illustrations that his pastor uses in his sermons for other reasons. It is amazing sometimes to hear how garbled the preacher's statements have become, owing mostly to prejudiced listeners.

"PV" is concerned about the instruction his daughter gets in the church. Parents should interest themselves more in Christian education. "PV," however, seems confused regarding the meaning of that term. In his view, it would appear from his article, religious education is heavily loaded with the secular bias. Is it Christian to say, as he does, that "my daughter owes a duty to God and country, and, to me, one is as important as the other. The two duties are synonymous and cannot be treated separately"? Duty to God, duty to country, and duty to parents are not synonymous. He says further that "by honoring the duty we owe to our country we are safeguarding the perpetuation of our Christian teachings, which incidentally is part of our duty to God." It is better Christian education, profounder Americanism, and truer reality to say that by honoring the duty we owe to God we are safeguarding the perpetuation of our Christian teachings, which incidentally is part of our duty to our country. Too many parents have done very little reading in the field of Christian education. It is even difficult to get church school teachers, many of them parents, into a teacher training class. I dare say "PV" is not implying that his pastor is not fitted by training and ability for the task of Christian education.

Youth should be exposed to all questions with which they must deal later on in life. The pacifist issue is coming more and more to be a real issue in their lives. Pastors are obliged to see to it that the discussion takes place under Christian auspices. Young people must be taught how to think intelligently on all problems they face. They must know that the truth of the Christian principle of sacrificial love is valid. Who will deny it? The Christian pastor must teach this tenet of our faith regardless of the consequences. Most laymen will support this.

The Christian pacifist is what he is because of a deeply rooted philosophy of life —rooted and grounded in the Christian doctrine of sacrificial love, good will, and forgiveness. Another member of the Christian church may not be able to hold the same views that the pacifist Christian does, but the pacifist does not condemn him for that. Each has the right, however, to persuade the other to change his view. That is not riding a hobby. The pacifist is willing to undergo criticism even by those who are in his own parish and who belong to his own profession. Usually he will not argue the case if it causes uneasiness. He would rather keep quiet and let his life bear its own testimony of his faith.

Pacifism by its very nature is not cowardly, un-American, unpatriotic, etc., as "PV" declares. Can a cowardly pacifist be found anywhere, even in all literature? Somewhere we have picked up the foolish notion that a man cannot be a "he-man" unless he is ready to go out and "lick the daylights" out of somebody—whether that somebody be an individual or a nation. Actually, it may require more courage not to shoulder a rifle than to take it up and venture forth in military combat. The Christian pacifist is willing to die for his country, but he is not willing to identify himself with a system (military) that will destroy, sooner or later, the very country he loves. He prefers a defense that will work. Up to date, no nation has had the courage to try out a truly Christian measure of defense.

Patriotism is not necessarily coterminous with the military spirit. If American patriotism is not Christian, it is our duty as preachers to teach a patriotism that is Christian.

What is Christian? Well, what is American? I know some Republicans who think certain Democrats are anything but American! And vice versa. So in the church there are differing views concerning what is or is not Christian. Time will decide. In the meanwhile the pastor must preach and teach what he honestly believes to be the truth.

Instead of calling names, making flank attacks, fostering whispering campaigns, and generally failing to face the issue in forthright fashion, it would be a fine thing if all tried to understand each other better. Has "PV" sought opportunity to sit down with his pastor and have a heart-to-heart talk about the situation? How much praying has been done over the matter? Surely, through sincere inquiry, honest dealing, and sympathetic understanding, a helpful relationship between his pastor and himself, his church and church school, would ensue. And the work of the kingdom of God would be greatly blessed.

The Famous Dead of 1940

Religion has a shorter list of dead than for several years past. Chief among them all is Charles F. Andrews, beloved friend of Gandhi, and saint in his own right. Two great Roman Catholics must be named—Father Alfred Loisy, so notable in the prewar modernist controversy, and Cardinal Jean Verdier of Paris, relentless foe of Fascism. In our own country died Bishop G. C. Stewart, Canon William Sheafe Chase, and Dr. Elwood Worcester of Emmanuel Movement fame, in the Episcopal Church; Mark Matthews, James Freeman, and Harlan George Mendenthall, of the Presbyterian Church; Richard L. Swain and George D. Egbert, of the Congregational Church; Malcolm J. MacLeod, Dutch Reformed; Christian F. Reisner, Methodist; Herman C. Herring, Christian Scientist; and Ballington Booth, of the Salvation Army.

Closely akin to religion are philanthropy and reform. Here among the dead of 1940, we note the great and revered names of Lillian D. Wald, Dr. Wilfred Grenfell, Ellen Starr, and Harriet Stanton Blatch. Heroic in stature and invincible in heart was Emma Goldman. Frederic C. Howe's tireless labors for reform dated back to the Tom Johnson days in Cleveland, and Edward Harkness was a bountiful benefactor.—*Unity*.

ZIONS
HERALD
THE INDEPENDENT METHODIST WEEKLY
PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION
VOLUME CXIX ★ BOSTON, *Wednesday, January* 15, 1941 ★ NUMBER 3

If God Should Talk Back

A SERMONETTE FROM A LAYMAN

CHESTER A. SMITH

Suppose, after talking with God, we were to be still long enough to hear God talk to us. Is this not what we might hear Him say?

To Germany: "How hast thou fallen, O Germany, from the days when men came to thee to learn of science, of music, and of art! Now thou art persecutor, hater, despoiler, murderer, worshiper at the shrine of might, placing thy reliance not upon truth but upon the sword. Thou hast forsaken me to worship a strange God, the god of race, and hast driven from among you the descendants of my chosen people. Knowest thou not that I have made of one blood all nations of men, and that all are great in my sight? Again thou hast drawn the sword, forgetting my warning of the ancient time that all they that take the sword shall perish with the sword."

To Britain: "And thou, Britain. Hast thou forgotten thy Opium War in China, thy subjugation of the Transvaal, thy refusal to stand by China and Ethiopia and the Spanish Republic, thy desertion of the League of Nations? Dost thou love democracy enough to give freedom to India, and to abolish thy class system? I have given much of the world into thy keeping in these later years. Thou hast brought law and order, but not always love. Thou must learn that it is not by reliance upon material might that my favor is won but by devotion to the things of the spirit. I have used thee, Britain, and I can use thee still, but thou must learn that I am God, and that no sin against the weakest of my children can ever go unpunished. Because thou wouldst not learn this in time of prosperity and peace, thou must learn it now, while war machines batter at thy gates and missiles of destruction rain upon thee from thy skies. But learn it thou must, if thou wouldst be used by me henceforth."

To Italy: "And thou, Italy, land of Dante, Savonarola, and Michelangelo. How hast thou fallen! Scoffer at democracy, attacker of the Spanish Republic, conqueror of Ethiopia, drawer of the sword against thy neighbor France, fellow worshiper of me in the same church as thyself; thou art a selfish, self-seeking spoke in the German Juggernaut. Knowest thou not that thou art writing against thyself on my divine ledgers debts thy people must pay in poverty and in suffering for long years? Put up thine attacking sword into its sheath. Until then I can have no part with thee."

To America: "And thou, America, child of my heart, upon whom I have bestowed my richest blessings of sky and soil and sea. I put thee in the midst of the modern world to teach men the way of democracy as I put Palestine in the midst of the ancient world to teach men of myself. But thou hast failed me!

"Thou soughtest to escape thy duty of world leadership by isolation and neutrality.

"Thy money helped to build up the war machine of Germany.

"Thy oil helped Italy to conquer Ethiopia.

"For love of money thou hast been putting into the hands of Japan the weapons to conquer China—China, to which thou sentest missionaries to preach my gospel; China, which has been trying to follow thee toward democracy.

"Thou art a lover of money, America, and for it thou has been selling thy soul.

"Thou art a lover of power and material possessions, America. But thou must love me more than these, if thou expectest my favor.

"Thou givest me lip-service, but thy people desert my churches and turn my Sabbath into a day of merrymaking and of commerce.

"O thou of little faith, America, relying for protection not upon righteousness but upon battleships! When thou wert asked to join the League of Nations, to promote the world's peace, thou drewest back. When another nation, which professes no allegiance to me, proposed world disarmament, thou remainedst silent.

"Dost thou desire my help enough to put out of thy life those things which are an offense unto me? Wilt

thou abolish thy liquor traffic, which is corrupting thy people? Wilt thou stop wasting thy money on things thou dost not need? Wilt thou stop thy partnership with gambling and crime? Wilt thou abolish thy capitalistic system, which makes poverty in the midst of plenty, and create a sharing society where all men can share equally in my bounty?

"I seek a people whom I can use to bring upon thy earth a world of peace and justice. Thou canst still be that people, America, if thou wilt turn from thy materialism and money-lust and walk in my way, the way revealed in my Book, through the voices of preachers and poets, the longings of common men, and through thine own soul. But if thou wilt not, I shall turn to another people, for thou hast no monopoly on my favor. I will not be defeated. My hand is not shortened. I can defeat the armies of the dictators today as centuries ago I defeated the armies of Sisera. But to have my help, thou must repent of thy sins and follow me with fear and faith. Then only shalt thou have permanent peace."

Thus God might talk back, if He spoke in words.

But it is not necessary for Him to talk back in words, as the Old Testament writers represent Him as talking back to men. He is speaking to us today through the great events of these portentous times and through our own minds and hearts.

And He has the last word.

LACKING—COURTESY

JOHN R. KAPP

An incisive criticism of ministerial conduct was recently voiced by a member of my church who is a woman of culture and discernment. She was one of a group attending a Children's Work Institute, the chief feature of which was a demonstration class of nursery children. The leader had requested especially that there should be strict silence and quiet on the part of all. But my informant observed that several ministers in the back of the room appeared to feel—at least they so acted—that they were exempt from such things. They moved about and conversed among themselves, creating much disturbance all during the demonstration.

In conversation later concerning such bad manners, another church member remarked that she had frequently been amazed by similar behavior on the part of the ministers, especially at Annual Conference sessions. She had observed how they came in late, talked while a speaker had the floor, bustled about, noisily self-important, and, in general, violated many of the canons of courtesy and good taste. Upon a little reflection, I realized that these criticisms were all too true. "Brethren, these things ought not so to be!"

Now, is it not apparent that the laymen have every right to expect better behavior on the part of those of us who are entrusted with leadership in the churches? How can we hope to gain and hold their respect and loyalty, so long as we thus violate the most common standards of good taste? We are called and chosen to be leaders, and that leadership must extend beyond what may be termed the purely spiritual. We are looked to as leaders in other senses as well, and failure to qualify in one area will lead to distrust of our qualifications in another.

In The Methodist Church the laymen have recently been given a vastly increased share in the work and councils of the church. We make every effort to secure their attendance at the various gatherings, and they respond very well. What a shock it must be when they observe such a lack of ministerial courtesy! And how thoroughly disgusted they must be when the ministers make so much disturbance that those about them cannot hear! Surely it is the height of folly thus to nullify the inspiration that is available. The mere fact that one is a minister carries with it no exemption from conventional courtesy and gives no license for boorishness. On the contrary, lack of culture is inexcusable on the part of a minister.

By our own failure to be attentive, we indicate that we place a very low estimate upon the material being presented. Faced with this light attitude on the part of their leaders, the laymen are not very apt to feel that their job is important. The whole program of lay activities, though full of promise for the future of the church, thus suffers a reverse at the outset.

This matter of politeness extends, also, to our attitude toward our fellow laymen and ministers. It is not very flattering to a speaker for members of his audience to fail in being good listeners. If they come in late, creating a disturbance, or do not come at all, they reveal a lack of consideration. Of course, there are limits to human endurance, which sometimes is sorely taxed by long sessions. But let us remember that, in the main, adequate preparation has been made and that each speaker has something to offer, else he would not be on the program.

A sympathetic and attentive hearing is the just due of all who are asked to speak. Even if we do not agree with the argument, or are bored by the manner of presentation, let us at least be mannerly during its delivery. Comment or criticism by word or deed is best reserved until afterward. It is a well-known fact that attentive listeners can do much to inspire a speaker. They may even be the means by which an average or mediocre speech is transformed into a message of power and inspiration. If we project ourselves into the place of the speaker, faced by empty seats and ill-bred auditors, we shall the more keenly realize the need of courteousness.

Since we are all more or less selfish, perhaps our own interests will prompt us to be more attentive. The late Professor George C. Cell of Boston University School of Theology often remarked that the attitude of many students in the school was a constant source of wonderment to him. They would invest much time and money, travel all the way across the continent to attend the school and then would throw their hats in the air at the announcement of a canceled class.

We often travel long distances, at a considerable cost in time and money, in order to be present at a conference or rally. How foolish it is to fail to harvest the full benefit of what is there made available for us! No matter how learned or how seasoned an attendant at church gatherings we may be, it is rare indeed that there is one barren of all fruit for us. We may, by our lack of good breeding, refuse to gather it, but it is there.

Fellow ministers, it is right at this point of contact with our people that we have a great opportunity to enhance or to diminish our influence. Further, let us remember that the Golden Rule has a very practical bearing upon our conduct in the gatherings of the church.

Benjamin Franklin's Call to Prayer

STILL PERTINENT ON THE 235TH ANNIVERSARY OF HIS BIRTH

NORMAN C. SCHLICHTER

Inventor, printer, publisher, patriot, diplomat, author, proverb-maker!

Benjamin Franklin achieved incomparable success as *all* of these. Every year that passes adds new luster to his fame.

Among the great and true things he has said or written, nothing to me quite compares with his call to prayer on that last morning of the fifth week of the memorable Constitutional Convention in Philadelphia in 1787.

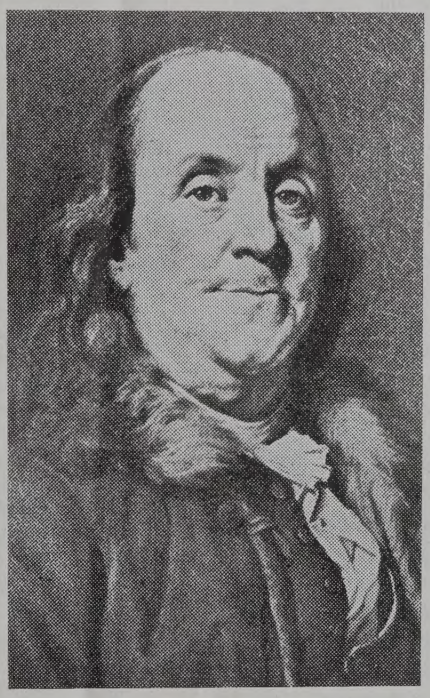
June 16 of that year it was, and so I like to call this Franklin's June 16 address. And there is no fitter time to renew acquaintance with it than on his birthday, January 17, of this year, 1941, when constitutions of so many once-free peoples lie stained with the blood of ruthless conquest. As for me, nothing else so endears our Constitution of our freedom as a people to me as this speech which Franklin made in his mature days.

Harry F. Atwood has well said that "in our Constitutional Convention were assembled the greatest body of men, from the standpoint of physical vigor, mental acumen, and moral courage, that ever met together for human achievement."

When William Pitt read the constitution which these men finally adopted on September 17, 1787, he exclaimed: "It will be the wonder and admiration of all future generations."

How every American that loves this document hopes and prays that this prophecy will hold true!

When June 16 of our Constitution year came round, that marvelous body of men just mentioned, after more than four weeks of deliberation, had not yet agreed on a single sentence, or even a single word. Indeed, there was so little hope that they could be brought into agreement on anything that they were about to adjourn. Had that happened, the whole course of our national history might have been altered.



BENJAMIN FRANKLIN

That was the situation there in that City of Brotherly Love on that fateful morning when Benjamin Franklin, whom many historians now hold to have been the wisest man of the group, rose and addressed George Washington, the chairman, with the courtesy and tact of which he was an acknowledged master. Then, turning to his fellow delegates, he said:

> Mr. President, the small progress we have made after four or five weeks' close attention and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of republics which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.
>
> In this situation of this assembly, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understandings? . . . I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest.
>
> I therefore beg leave to move:
>
> That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one, or more, of the clergy of this city be requested to officiate in that service.

Franklin's motion was seconded and carried, and from that moment progress was made in framing the document which Gladstone once said was "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

When Franklin had ended his call to prayer, Washington, who had not taken any part in the discussions up to then, rose and made the historic speech of two sentences, the second and shortest of which was as follows:

> Let us raise a standard to which the wise and honest can repair; the event is in the hands of God.

Fiske, the eminent historian, has wisely said that this speech of Washington "ought to be written on the walls of every legislative hall, state and national, in this country." And, I want to add, on the walls of every high school in our land.

I should like to see this call to prayer by Franklin

(Continued on page 60)

ZIONS
HERALD
[FOUNDED 1823]
L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

The Gospel and the Facts of Life

Dr. E. Stanley Jones's latest book, "Is the Kingdom of God Realism?"* deals with one of the central issues in present-day thinking. We could wish that its title were somewhat differently phrased, but we could not ask for a discussion more pertinent to men's current wistfulness. The point of this inquiry is the simple question "Will Jesus' program for human life work in our factual world?" "Or is it a beautiful, but impractical idea which breaks its delicate wings upon the hard facts of real life?"

Dr. Jones begins his quest for an answer by a restudy of Jesus' life and words. Over against the long-held tradition that our Master was an idealist, he sets down many convincing evidences from the Gospels of His realism. Our Lord lived far more in the realm of actualities than in a world of abstract ideas. The crowning proof of this statement is the Resurrection. The achievements of "the third day" far outweigh the significance of the two previous days. Moreover, the entire message "of the kingdom" was but the logical expression of Jesus' unceasing contact with reality. It was, in effect: Life prospers on only one basis. All other methods spell ruin.

To amplify this assertion, Dr. Jones points out that in personal experience "the four great disruptive things . . . are resentments, anxieties, self-centeredness, and a sense of guilt." The remedies of the "kingdom" program—confession, restitution, forgiveness, self-surrender, and confidence rather than anxiety—are also shown by science to be the only effective prescriptions. And what is potent for the individual is wisdom likewise for society.

"Is the Kingdom of God Realism?" is marked by the same features that have made Dr. Jones's previous books prized possessions in many a household—simplicity of expression, an expository use of the Bible, vividness of illustration, and spiritual-mindedness. But in addition it displays two new elements of strength. One is a more evident scholarship. Methodism's great representative to India here reveals an acquaintance with the best in science and philosophy and works in alliance with it. Furthermore, this text is eminently practical. The followers of Mary Baker Eddy could use parts of this work to greater profit than the books they now employ. For downright application of the Christian gospel to human need, Dr. Jones's volume marks a milestone in definiteness and clarity.

*IS THE KINGDOM OF GOD REALISM? By E. Stanley Jones. Abingdon-Cokesbury Press: New York. Price, $2.

Inspiring Generosity

Into the atmosphere of depression over the slump in World Service giving reported in the HERALD of January 1, there came an inspiring word from far-off China. To friends in Boston, Rev. Frederick M. Pyke, a missionary of The Methodist Church in Peking, recently sent a letter which we are permitted to share with HERALD readers. The communication reads:

> Two things have happened recently which made us very thankful.
>
> The first of these occurred three weeks ago, when a Christian from the villages at some distance from Peking, came in and spent two days with me and left the first instalment on his yearly tithe. The amount was forty dollars. He plans to bring the other half around Chinese New Year. Eighty dollars is a considerable gift from a Chinese farmer in these times of severe ordeal. This man's new vision came during Miss Caffray's meetings at Nankou last May. He has become a radiant Christian, and his testimony is that his wife backs him up in all he plans to do for the Lord.
>
> The other thing happened just yesterday morning. A dear, humble Christian from Changping circuit arrived unexpectedly from his home, bringing a five-dollar contribution. Said he with beaming face, "One dollar is for the district, one dollar is for the Church Members Bible Institute, one dollar for the 'wireless gospel' (Christian broadcasting), one dollar for your travel needs, and one dollar is for European relief."
>
> That last dollar set my pulses thumping. I wish you could get the picture of this well-nigh toothless old man, weather-beaten face shining, giving out of his poverty for the war-stricken on the other side of the world. I had not seen him since the Bible School at Changping seven years ago. It was a joy to find that his light was still shining.
>
> A volunteer workers' training class is in session at Asbury Church, with a good representation from all over the Conference. In my class on "The Gospel of Matthew" is a young farmer named Chang, who was a member of the Tsunhua Bible School of nine years ago. His alert manner attracted my attention at once, and I was happy to find him a tither.

We hope ministers and laymen will read and reread that letter, and then follow the inspiring example of these Chinese Christians.

THINKING AND SPEAKING TRUE

In the outer world we see today spectacular conflicts and distressing confusion. We try to protect ourselves from the sad consequences of social antagonisms and disruptions by planning changes and readjustments and by pursuing coercive measures for the protection of humanity. The fundamental difficulty, however, is not in the outer world of practical expression but in the inner world of thought and will. What goes on in the minds of men, sooner or later becomes visible and takes on bodily form. The basic solution, therefore, of the problem of the world's woe lies in thinking and speaking true.

How little do modern men give attention to downright inner honesty and painstaking thinking! We must start with intention. Here is an opportunity for rigorous heart-searching. It is a very revealing and encouraging commentary on the trend of the times that many distinguished theologians and religious leaders are once again returning to the idea that "the heart is deceitful above all things." We play fast and loose with the truth. We want our way—right or wrong. We shade meanings. We proclaim half-truths to fool our fellows. We announce a righteous motive and under its guise indulge a sinister one. The crystal of our integrity is dim and cloudy. We can get nowhere either in thought or in practise until we learn to pray with uncompromising earnestness, "Thy kingdom—of truth and honesty—come, come into my heart and reign there."

But something more is needed to supplement right intention. We need applied wisdom. The most honest man in the world may work distressing havoc upon his fellow men unless to his honesty he adds brains. He must know how to think, and how to think straight. A fruitful subject for debate would be the question "Which man is the more dangerous to society, the sinner or the ignoramus?" Crooked thinkers are abroad in the land—many of them noble Christians when judged by the standards of sincerity and high aspiration, many of them in positions of great prominence from which they exercise a potent influence. These crooked thinkers are often very impressive as they mass arresting facts, quote statistics, and use telling illustrations in public address. But they are crooked thinkers just the same, for they have never mastered the basic principles of logic or sound thinking or learned to detect intellectual fallacies. Let us for a moment look squarely at three of the most important of these fallacies.

First, there is the fallacy of generalization. We are inclined to seize upon one fact or one instance, or one little group of facts or instances, and then universalize what we have observed in one particular case. Theodore Dreiser, noted American novelist, fell into this thought mire last week when, according to a newspaper dispatch, in his zeal to make a case against "British imperialism," he cabled the "People's Convention" sponsored by the "Leftist People's Vigilance Committee" in London that the "imperialist group" in control of the British Government "has done nothing for you or for the 500,000,000 people who inhabit the Empire, nor will it."

Another thought fallacy is that of abstraction. Absolute pacifism is a perfect illustration. Here the strict idealist builds up in his mind and imagination a world as it should be, and thinks of men as they ought to be. In this unseen world, almost if not quite isolated from reality, he carries forward his thinking, and comes to his uncompromising solutions, which he insists must be applied in this realistic world. He is amazed when his abstract formula fails to work. That he so frequently has to modify his position or "make allowances" is the best evidence in the world that he has been thinking in the abstract. Said one of the great leaders of the church: "The logic of the pacifist's position is silence." Why? Because when he indulges in argument he has to make room for realistic situations here and there, if he is honest, and in these retreats he is forced to forsake, in some measure at least, his original stand.

The third fallacy is that of words. Words are intended to convey meanings. They are often used to obscure or distort meanings. The propagandist is well aware of this fact. Said a noted publicist for one of the governments involved in the World War, "We sent out words." How significant! A word can work miracles for good or ill. The "word" of Jesus had miraculous power to awaken men to the truth, to heal men of their diseases, and to achieve the forgiveness of sins. There is a whole long list of words, however, which can be used illegitimately by the propagandist as devices to create wrong impressions in the minds of unthinking men and women. No reasoning is needed—just a word. Rabble-rousing has as its chief stock in trade the stimulation of emotions by means of verbal counters. Think of the sinister power of such words as "Hun," "Communist," "appeaser," "militarist," "isolationist," which because of their bad associations are hard to restore to their original meanings. When used carelessly, they are very dangerous. In Germany today, vast masses of good, well-meaning people are trapped by the fallacy of words. More and more in all lands during the days just ahead, words will be used to deceive and destroy.

The world is in dire straits, in crying need of lovers of truth who are also clear thinkers. We are

wofully short just now on significant leadership. We have politicians, keen politicians, but they too frequently wait in their thinking and doing until they "hear from the folks back home." We have partizans with one-track minds obsessed with a single idea which they work to death. We have men with a formula, a magic cureall for the world's ills. We have plenty of leaders with "drive" but with no "direction." There are, of course, differences in talent among men. Some have large native ability, while others seem to possess only a slight capacity for leadership. But any man can, by the grace of God, clear his soul of dishonesty and come to a state of high devotion to the truth; he can also cultivate his mind by conversation with accomplished leaders, by the reading of the best books, by observing, comparing, and judging the trends of history and the actions of men. Thus he may develop his soul and his mind until he grows in favor with God and men.

Answer

On page 50 there appears an article entitled "A Preacher Speaks Softly," by Melvin Dixon. It is intended as a reply to "A Layman Speaks Out," which was published in the HERALD of December 18. Melvin Dixon—pen-name of the pastor of the layman who wrote "A Layman Speaks Out"— touches on one or two of the points made by Professor Edgar S. Brightman in the HERALD of January 8, though neither knew at the time the articles were prepared that the other was writing for the paper.

Durant Recants

A sensational "about-face" on the part of Dr. Will Durant, author of "The Story of Philosophy," in respect to his attitude toward British rule in India marked the meeting in Boston on Thursday of last week of the New England branch of the Committee to Defend America by Aiding the Allies. In his widely read book, "The Case for India," published some ten years ago, Dr. Durant said:

> I came to India admiring the British, marveling at their imperial capacity for establishing order and peace, and thankful for the security which their policing of the world's waters has given to every traveler. I left India feeling that its awful poverty is an unanswerable indictment of its alien government, that, so far from being an excuse for British rule, it is overwhelming evidence that the British ownership of India has been a calamity and a crime. . . . the present plunder has now gone on beyond bearing; year by year it is destroying one of the greatest and gentlest peoples of history. England is not "preparing India for self-government," she is bleeding it to death.

At Thursday's meeting of the Committee to Defend America by Aiding the Allies, Dr. Durant, as reported in the daily press, retracted his past criticisms of British imperialism by saying that England "can no more give independence to India than give democracy to Palestine. The Jews are begging Britain not to give Palestine democracy, because they are outnumbered by the Arabs two to one. The British Empire stands today, despite India, as the greate association of free human beings the world has eve seen." Continuing, the famous philosopher also saic

> I don't believe the British people are fighting for liberty, democracy, and Christianity. It is simply that these things will naturally follow a British victory. It's merely a matter of coincidence, but it's a fact that if Germany wins, God help liberty, democracy, and Christianity.

He called for a just peace and a prosperous German freed from Hitler.

Sensational Announcement

There was an upheaval in political circles on Sun day when Wendell L. Willkie, candidate for th Presidency of the United States in the recent nationa election, announced that he favored the passage "with modifications," of President Franklin D. Roose velt's "lend-lease" bill for aid to Great Britain. Mr Willkie said he favored the sweeping grant of powe to the President embodied in the bill because democ racy could defend itself from aggression only by giv ing extraordinary powers to the elected executive The only "modification" he suggested was a tim limit on the proposed grant of extraordinary power to the President. Commenting upon the statement o Mr. Willkie, Alf M. Landon, Republican candidat for the Presidency in 1936, said: "If Mr. Willkie hac revealed that attitude on the lend-lease bill to be hi position before the Republican National Convention he would not have been nominated." Mr. Willkie or Sunday also announced that he planned a trip tc England to make a study of the situation. Is he tc be the next ambassador to the Court of St. James's?

Closer Coordination

At the recent annual meeting of the Home Mission Council and the Council of Women for Home Mis sions, a special report on behalf of a committee author ized to act for the Joint Committee on Closer Rela tions of Interchurch Agencies was presented and its recommendations were adopted. The Joint Committee was composed of representatives of the International Council of Religious Education, the Foreign Mission Conference, the Home Missions Council, the Council of Women for Home Missions, the National Council of Church Women, and the Federal Council of Churches. Three subcommittees had been appointed to study various types of relationships: (1) the development of further cooperative activities within the present organizational structure; (2) a federation of the present national interchurch agencies without surrender of their separate identities; (3) the organization of a single corporate body replacing the present national interchurch agencies. At a meeting of the Joint Committee the reports of the three subcommittees were considered and the decision was reached that the plans should be studied by a larger and more representative group. Therefore it was recommended that a thoroughly representative conference of approximately 250 persons be held in the fall of 1941 and that the report of the action of this conference be submitted to the constituent denominations for final decision.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

And there is gathered unto him a very great multitude, . . . And he . . . said unto them . . . Hearken: Behold, the sower went forth to sow. (Mark 4:1, 2, 3.)

It is safe to assume that most of those who read ZIONS HERALD could repeat the Parable of the Sower almost word for word. Familiar as it is, however, I am sure that it has a new message for us on each new reading. As I read it this afternoon I was impressed with the way in which it rings with the note of fearless and serene independence. He who told this parable was free from the domination of the prevailing fashions of thought and could without hesitation disappoint popular expectations. Neither the realization of His own danger nor the warmth of His sympathy with His countrymen could turn Him aside from the path which He saw as the right one.

Thus, when He faced a multitude eager for signs and wonders, hungry for quick and spectacular victories, dreaming the heady dreams of an impossible national triumph, He told them a story of a field in springtime, of the beginning of a long, slow, silent process of gradual development. They wanted a man on horseback; He told them of a farmer, sowing his seed. Jesus did His thinking on a level that was His very own.

We who claim to be His followers must rise above the slavish fear of what other people say and think, which makes many a life just a succession of spineless imitations. But we must see to it that our independence is not that of the self-styled aristocrat or of the cynic, an independence that reeks with a lofty contempt for the multitude. We must in the spirit of Jesus come to an understanding of the sufferings and injustices that narrow the horizons and inflame the desires of great masses of people. We must accept without resentment the results of our independence, knowing, as Jesus knew, that the free man must be content to wait the verdict of the day when at long last the harvest comes and those who sowed in tears reap in joy.

Some seed fell by the wayside . . . and others fell into the good ground . . . (Mark 4:4, 8.)

The independence of Jesus was firmly grounded in a superb realism. He saw the world as it truly is. He looked at the multitude and saw the superficiality of their enthusiasm and the sharp limitations of their understanding. He saw clearly the hardness and the treachery of the world. But He knew that the pettiness and baseness of life do not tell the whole story, that we should never know pettiness and baseness as petty and base unless we had found also in this world of ours things that were filled with grandeur and nobility.

This is true realism. Often we think of realism as an emphasis on the sordid and the nasty, the brutal and the material, on the seamy side of life. Thus the play "Tobacco Road" is sometimes called a realistic picture of American life. No doubt this is partly a natural reaction from the cloying sweetness of an art that portrayed an unreal world, all sunshine without shadow, all roses without thorns, all easy success without conflict or failure. In the real world there is much that is hard and unmeaning, much wayside ground which cannot receive any good seed. There are lives which are all a dreary tangle of withered stalks which have come to nothing because there is no depth of courage or of loyalty to truth. There are jungles of thorns, worse than useless, choking out the noble growths of beauty and goodness. But there is also good ground which can and does bear the rich grain from which is made the bread of life which is life indeed. And surely the persistence of this divine growth in an evil world is the most significant thing we know. Surely this—not the thorns—is the key to an understanding of the nature of reality.

Of course, without this high realism, independence can mean only cynicism, and to this there is little value. In fact, the independence of the cynic has always a false note in it, for it is the independence of despair. Cynicism can unmask evil, penetrate the disguise in which insincerity conceals itself, tear away the veneer of false culture in which a selfish idleness or a sophisticated lust cloaks its true nature. But cynicism holds up no shining goal of hope for the repentant sinner or the suffering saint. The net result of the cynic's work is apt to be the arousal in the sinner of an angry resentment at a criticism that is neither friendly nor constructive; while the saint, if he is foolish enough to listen, is only shaken in his faith.

Jesus saw the world of human life in its true context. It is the field in which God is at work, in which His creative word is transforming life, gathering all its powers together as the living seed binds into vital unity the forces of sun and soil. From such a view of life there comes an independence that is fearless and gentle, strong and sweet. "Having no hope and without God in the world," says St. Paul. Indeed, a world without God is a world without hope because it has neither intelligible origin nor rational purpose. Jesus comes to rescue us from this nightmare world, and to bring us to the real world in which God is ever at work through the vitalizing power of His self-revelation to minkind.

And these are they that were sown upon the good ground: such as hear the word and accept it, and bear fruit . . . (Mark 4:20.)

No one can ever read this parable without catching the note of challenge. It is part of His realism which makes Jesus insist that the harvest depends upon the kind of ground into which the seed falls. The divine Sower has no seed that is not good. What, then, is happening in these lives of ours? Do we feel the stirrings of joy in ever new discoveries of a world of high duty and royal opportunity? Is there a growing radiance in our hope, a glowing power in our faith? Do we feel a deepening love which binds us more and more closely to God in an understanding fellowship and to our brothers in fruitful service? Let us be realistic with ourselves—what kind of ground are we?

"Our King Says, Sir, That There Is 'Ope Ahead!"

A LITTLE ENGLISH REFUGEE VOICES THE COURAGE OF HER PEOPLE

WILLIAM L. STIDGER

These are bewildering, baffling, uncertain days!

The look "ahead" is not very heartening or hopeful to most of us!

With war planes darkening the skies of Europe and Asia; with bombs raining down on defenseless women and children more than on military objects; with submarines lurking in every sea-lane in the Atlantic; with ships plunging to graves beneath the dark, cold waters of many seas; with the danger of devastating diseases and starvation sweeping in the wake of war, who knows which way to turn, what hope to have in his heart?

The answer is: "We do!"

A year ago, in response to one of my broadcasts that were then going across our neighbor Canada's wide expanse as well as across our own country, there came to me from a Canadian friend a little folder entitled "A Study of His Majesty and Our King's Christmas Message to His People of the Empire on December 25th, 1939."

I received that folder on New Year's Eve, and it seemed then, as it seems to me now, even more appropriate as a message of hope at the opening of a new year than as a Christmas message, and, as such, I take it this year and pass it on to the readers of ZIONS HERALD.

The first page of that folder presented a picture of the King and Queen of England smiling their greeting to Canada and the United States. The Queen carried an armful of bright flowers and was waving her hand in greeting to some Canadian audience. The King stood at one side with thoughtful face but with a smile of greeting. Beneath that picture were the words which have now become familiar around the earth because of their faith and hope—words which the King, slowly and with majestic pauses, sent forth on the air on Christmas, 1939:

> I said to a man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way." So I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East."
>
> May that Almighty Hand guide and uphold us all!

My correspondent entitles that simple utterance "God Knows," and then on the opposite page he quotes a brief word from Alexander Irvine's book "My Cathedral—A Vision of Friendship," which he calls "The Son of God Knows." This is that quote:

> When I was a boy, a little boy, selling newspapers on the streets, I had an experience, the results of which have colored my life. It was of such a nature that I could never tell it even to my mother. It was a cold winter's night. The sharp frozen dirt and stones cut my bare feet. They were bleeding. I had two garments—a pair of trousers and a thin shirt. The fierce wind penetrated both. I shivered. My teeth chattered. In the manner of a child I looked up into the starlit heavens and said: "Jesus, will you please take my hand and hold it in yours—then I won't feel the cold!"
>
> My whole being was suffused with warmth. I sped along like the wind, calling my papers and gathering the few pennies we needed so much at home.
>
> Was that foolish? Blessed be foolishness!
>
> In my cathedral, instead of an altar, there was a light, a great Light. I knew who it was and what it was. It was the purified fire that warmed my cold body, and that healed my bleeding feet and raised me above the world of sense.

Tied up with the King's message of a year ago, whic is even more appropriate for this year, I had a strang human adventure last month. I was invited by Dr. an Mrs. Warren T. Powell to spend an evening with them i their new home on Revolutionary Ridge in Concord. was Saturday night, and they took us to an amateur sho by the Concord Players. The performance was given i an old hall in that historic town. It was a comedy.

But the greater drama of human life which I ran int in that hall that night was the presence of several Englis refugee children who were peddling candy and Christm cards through the audience. For months I had been rea ing of these refugee children who had been taken int our American homes, but I had never actually seen on I was fascinated with them. I was eager to talk to som of them. I wanted them to know that my heart bled f them, far away from home as they are. I began to thin of the loneliness of their parents, and when my min dwelt upon what the separation must mean to those En lish fathers and mothers, the tears began to drop dow over my cheeks, and from time to time I had to take o my glasses and wipe them, for the stage was far awa and blurry to me—as far away and as blurry as the English homes and parents were to these children.

I turned to Marie Powell and said, by way of apolog for my tears, "I'm glad this show is a comedy, for I nee a comedy tonight when I think of these children he so far away from home at Christmas time."

Then I talked with one of those children. She was n pretty; she was a typical cockney child—scraggly hai badly tailored dress, not very fashionable for a child whe compared with the way we dress our American childre Her eyes were a bit squinted; her teeth were bad formed; her hands were red, with indications that eith at home or here she has worked hard in hot water an scrubbing floors. All of that, yes; but, oh, her spirit! Th was something to make the gods laugh aloud!

I bought a Christmas card from her. Yes, I boug half a dozen of them, one at a time so I could talk wi her—hear her cockney accent; watch her make change i her, as yet, unfamiliar American money; hear her mu mur, "A shillin' and ha'penny—a shillin' and ha'penny and see her contagious smile as she made mistake aft mistake; and finally get so well acquainted with h that we were on good terms, and then dare to say som thing about England and America and Christmas. An then it happened. Through her tears and mine, sh smiled—and, oh, it was such a radiant smile!—and sai these simple words, pointing as she did so, with new learned American sales technique, to the King's messag

on the card she was selling me: "Our King says, sir, that there is 'ope ahead!"

That's all she said: "Our King says, sir, that there is 'ope ahead!" But what words they were! Shakespeare could not have said them better! That was good substantial Anglo-Saxon!

We both needed to laugh a bit, so I told her a story I had recently heard (I almost said 'eard). It was the story of a little English refugee who was praying the night after he landed in America, and this was his prayer: "O Lord, dear Lord, please take good care of Mother and Father and the English fliers and London—and, God, be sure and take care of Yourself, for if anything 'appens to You, *we're sunk!*"

And at that we both forgot our tears and laughed out loud—enough to compete with the comedy on the stage in front of us.

Yes, we laughed together, but through our tears. And all that evening in intermissions I watched that bright child, saw her brave smile, heard the echo of her regnant sentence: "Our King says, sir, that there is 'ope ahead!"

And when I went out into the night I could still hear her cockney sentence in the hum of the wheels of my automobile as we drove home; and the next day, and this day; and all days I shall hear it. "Our King says, sir, that there is 'ope ahead!"

ARE WE DANGEROUSLY BLIND?

Edwin T. Randall

Methodism has last contact with the common people. The underprivileged of America have no apparent feeling that they can look to us for sympathy, understanding, or leadership out of their difficulties. There is even some evidence that we are inclined to be a little smug about the whole matter, as if we felt that we were serving the people of consequence and the rest did not matter.

Whether or not we actually have this feeling, the result is about the same. This may well be our most serious present peril. For this arises from the feeling that the common people are beneath us. We are concerned with the "upper classes." If we serve the poor and the undeserving, we must "stoop" to their level.

I think that this is dangerous because the cause of democracy depends upon a high estimate of man as man, not as a member of the "middle class" or the "upper class" or any other class. There is a value to every human being which makes him of worth to God. If we cannot see this value, it is here that we are failing Christ and His kingdom.

Paul faced this problem at a time when he seems to have been put to it to discover value in a fellow man, and declared at last that he was one for whom Christ died. If we turn away from one for whom Christ died, how shall we justify ourselves that we have been unwilling to engage in a much less serious sacrifice?

It is inevitable that when a despot declares people are but foolish swine he should turn completely away from Christianity. It is equally tragic that we should have turned away from the religion of Jesus Christ already when we complacently continue to exercise a ministry that does not touch the vast bulk of the very class of people whose interests Jesus seems to have had most deeply at heart.

Perhaps we have thought of people too often in terms of what they can contribute to the budget of the church. Certain it is that there are thousands of people who would like to attend church but who feel that they cannot do it with the clothes they have to wear and with the empty pockets that permit of only the most meager financial contribution.

They may misjudge the church when they think it is interested so much in their money and their clothes, but if we are going to correct their misapprehension we had better get to work at the job pretty specifically and very quickly.

Democracy is very truly and very desperately at stake in the world today. Christianity is very likely to stand or fall with it. Jesus had a way of seeing greatness in the common man and of making the common man feel his own greatness. That is the most vitally important task that needs to be done today for Christ and for democracy.

Who are the ministers and the consecrated laymen so great that they can discover and reveal the greatness of the common man? Let them arise and declare the Good News to the poor!

THE DIME-STORE BIRD

Dorothy Shepherd McComb

A woman can never collect too many new recipes. A housewife soon learns the foods of which her family is particularly fond, but continually preparing them in the same way becomes an old and uninteresting story. A new procedure, a new seasoning is a joy not only to the consumer but also to the cook.

This is true, in even greater degree, of daily living. Everyone knows that. During the last troublous decade, especially, while fundamentals remained unchanged, a fresh outlook on our problems was often badly needed—a new recipe to prepare familiar food.

Some time ago, a friend gave me such a one.

She was one of those women who apparently had everything, a fine husband and children, abundant health, a lovely home, an ample share of this world's goods—practically no problems. That was before the depression. In four years, her husband's business collapsed, they were forced to remove their children from the fine private schools they attended, their savings were swept away, their home was sold, her husband's health broke under the strain, and she found herself, like thousands of other women, not only homemaker but bread-winner as well.

"And," she told me, "it got me down. I was anything but a joy in the home. But this is what happened to me. Take it for what it is worth.

"I've always gone to church and worked in church organizations. I'm thoroughly familiar with my Bible, and I've taught Sunday school. In fact, I used to be pretty proud of my religious life. But, at the time of which I am speaking, I felt a good deal like Job—and my patience was wearing thin. It took a Dime-Store bird to snap me out of it.

"At the end of a six-day August heat wave, I was, after office hours, trying to hurry through some necessary errands before going home to prepare dinner. My arms were already full of bundles, and I had left the Dime Store for my last port of call.

"Did I dread that trip which was to carry me to a basement counter! For years, when I embarked on an undertaking that bade fair to be unpleasant or arduous, I had made a practise of repeating the twenty-third Psalm to myself. I was doing that then, as I elbowed my way through the hot, disgruntled crowd, and not, I must

admit, receiving much benefit from it—just saying the words, like rubbing a rabbit's foot, you know.

"The atmosphere in the basement was even more fetid than above as I pressed up to the counter. An exhausted-looking clerk was trying to serve too many customers at a time and recount change for a querulous woman. On one side of me, a shabby man, as loaded with parcels as I, held out his purchase and payment. On the other, a worn-out young mother was trying to carry a fretful baby and a large hat-bag and keep an active three-year-old from pulling away. Near by, a little old lady clutched a saucepan and signaled the clerk for attention, but more vociferous people kept pushing ahead of her.

" 'What a place!' I thought. 'The end of a perfect day!'

"I pitied myself and everyone around me so that tears stung into my eyes. As I turned my head to brush them away, I noticed the next counter full of bird and fish supplies. Hung above it, in a small green cage, was—well, he didn't look much like my golden canary! This bird was big and bunty, covered with green-and-black patches, and his feathers were rough. He was just plain homely, and so cramped in that tiny cage he could hardly move about. How cruel, I thought, to keep him in that stuffy basement!

"Then he seemed to me like myself. I used to be like my Goldie in his bright, big cage, but now I was shorn of all my fine feathers, just a bedraggled Dime-Store bird.

"While the thought was still in my mind, he hopped up on to his narrow perch and began to sing—a tiny, thin trickle of sound, but evidently his valiant best, sweet and true, gallant and gay!

"The shabby man at my side looked up and smiled. The baby in the tired mother's arms ceased crying. The little boy stopped tugging away from her and stood listening. The old lady, as others turned to hear, was, at last, able to claim the salesgirl, and a couple, who had been engaged in voluble argument, paused to harken as the bird sang. He trilled, he warbled—he caroled his little arietta over and over.

"Let me tell you, when I took my package from that clerk, I was smiling through my tears.

" 'Your bird has a lovely song,' I said.

" 'He helps a lot,' she replied, wiping the perspiration from her brow as she turned to the next customer.

"Believe it or not, I went up out of that basement with a new spring in my step. I said to myself:

" 'You thought you were a Dime-Store bird—now *be* one! Go home and prepare the nicest cold dinner you can. Don't commiserate the family if they complain. Change the subject. And, if any one talks about heat, try saying, 'Thank goodness, it can't last much longer!'

"Nothing on the outside was different, really. Everyone around me was just as hot and wilted as ever while I waited for the street car. My arms were even fuller of packages than they had been, but, in my heart, I was a new person. As I swayed on the strap, jolting home, I had all the courage in the world.

"A verse from a familiar Psalm rose to my mind:

> Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

"Right there in that packed street-car, I made one of the most fervent prayers of my life, though it was a short one. I said,

" 'Thank you, God, for the Dime-Store Bird!'

"Well, that's all there is to it. Things didn't all turn bright immediately from my inner illumination, but 'a little leaven leaveneth the whole lump,' you know. I so busy being a Dime-Store bird that it all seemed q natural when I was promoted at the office; when husband was well enough to work again and foun better opening than he had hoped for; when Jamie a scholarship in the spring and so would be able to g college in the fall, a dream we had quite relinquished.

"Of course, we aren't on Easy Street yet, but whene I begin to feel myself at outs with my environment I remind myself,

" 'Remember, you're a Dime-Store bird!'

"You might try it sometime. It works."

Benjamin Franklin's Call to Prayer

(Continued from page 53)

taught in every high school, too, in connection with teaching about our Constitution.

The enemies who would take God out of our natio life are within our gates everywhere as I write these wo Surely, every true patriot will leave no stone untur to see that they do not accomplish their dark purp The greatest bulwark against their success will be teach our youth reverently and earnestly the place occupies in our nation's history.

And who of us who thinks at all seriously about call to prayer more than a century and a half ago not regret that those Christian statesmen at Paris 1919, Woodrow Wilson and Lloyd George, did not in on prayer at Versailles? It was omitted out of defere to pagan Japan. Had those political leaders of two do nant Christian powers been as wise as our found fathers were at Philadelphia, by the urging of Fran and the support of Washington, and called upon openly day by day as that now wrecked Treaty of sailles was being drawn up, perhaps the dark and tr happenings of 1940, and before, might not now be rible history.

I shall never forget the morning I stood in that beautiful of all city centers in the whole world, the P de la Concorde, in Paris, in February of 1919, and those leaders at Versailles, Wilson, Lloyd George, menceau, and Orlando (of Italy), leaving their plac deliberation, the Hotel Crillon. I trembled then, as a zen of a Christian land, at the thought of their mee for such momentous business day after day without a prayer's being said openly for their guidance in t work.

Yes, I like to think that our illustrious Franklin at his very greatest when he stood and made the cal prayer in those days of the beginnings of our Chris country.

——England made the sad mistake, now recogni of herding most aliens into concentration camps, with any proper discrimination. The same mistake is likel be made in the United States, once a state of emerge is declared. Those who are concerned about hur values and civil rights, even in war times, would d distinct service to their country to use whatever influe they have—and everyone has some—to stop such unch tian and un-American tactics. The fact is that alre refugees are feeling the forerunners of such discrim tions. It is a pity that Americans so readily forget that country is composed of aliens and their descendan except for the people on our Indian reservations.—*Churchman.*

What's in the Movies

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LILLIAN WHITE

'Dispatch from Reuters"

"Dispatch from Reuters" is the story of Mr. Reuter who tarted a pigeon post in Germany about the middle of the ineteenth century. This fascinating and well-nigh miraculous vay of sending messages makes very good subject matter for a ilm. Later Mr. Reuter, according to the film, starts the first elegraphic news service. It seems the telegraph had been used nly in business, especially to carry financial information to the ankers rapidly. Reuters started to use it to carry news of world vents. Although the content of this movie is interesting, it is resented in a very stereotyped way. It is dedicated to news nen and speaks a word for freedom of the press. An idealistic ote is introduced by references to Reuter's efforts to draw the vorld closer together. At the same time the film shows Reuter's areer as one of business enterprise and competition—trying to eat the other man.

'Night Train"

"Night Train" is a snappy, clever melodrama about a British gent who tries to rescue a Czech scientist and his daughter rom the clutches of the Nazis. It makes you hold your breath vhen this Englishman attempts to pass as a German soldier. The picture is made in England and is anti-Nazi propaganda, f course.

'Victory"

At the beginning of this film made from Joseph Conrad's ovel "Victory," I had high hopes. It started out in an unusually istinctive manner. Fredric March and Betty Field are both xcellent performers and charming personalities. Besides them, he picture has a number of other sharply etched, striking characters. Also, it opened up an interesting problem. Hendrik Heyst Fredric March), a very friendly, kindly intentioned gentleman, always being involved in trouble by people he tries to help. inally, he decides to go into seclusion on a little island in the ast Indies. Says he, "The world is a mad dog. It bites you f it can. The man who forms a tie is lost." (I might have egun to suspect at this point that the picture was a disguised rgument against American isolation.) Just as Heyst is going o start for the island, he becomes involved again. In order o save Betty Field from an intolerable situation, the only thing o do seems to be to take her to the island with him, so he does. They are followed there by ruthless gangsters who think Heyst has money hidden on the island. At this point the film egan to be anticlimactic, for I saw the story was just another esson in force. The gangster, says Heyst, is "the personification f brute force. You can't match him with logic." "Once I said d never killed a man or loved a woman. Now I love a woman nd I'm going to kill a man." So then Betty Field stabs one an and March chokes the other, and the picture ends with We've won our victory."

'Santa Fe Trail"

"Santa Fe Trail" looks like a picture made originally to portray he life of John Brown as a hero, then expanded and adapted to a lesson for the new soldiers, especially the new conscripts. Movies are being made available and inexpensive for the boys camps.) The picture starts with life at West Point when obert E. Lee was its head. One of the cadets is dismissed for preading among the others inflammatory propaganda against he slave traffic. It is called "subversive activity," and the boys are told that exchange of political ideas is not the affair of soldiers. According to this, you cannot be a soldier and keep the rights and responsibilities of free citizens—group consideration and discussion of problems facing your country. Democracy is left behind at the gate of the army camp. Secretary of War Jeff Davis tells the cadets on graduation day that they have but one duty, America, and theirs is the noblest of all causes, the defense of the rights of man.

The subversive discharged cadet turns out to be the lowest kind of rat, a Judas who betrays John Brown. No hint of such an informer is given in the encyclopedic account of Brown or Harper's Ferry. The portrayal of John Brown by Raymond Massey is excellent and, as far as I know, true to his character. There are a few beautiful shots in the film.

Everyday Living

THE NON-VOTERS

★

JOSEPH FORT NEWTON

Here is a strange fact, hard to understand. It would be incredible, if we did not know it to be a fact. It is appalling to think about. What to do about it is hard to figure out.

In the national election of 1936 there were 72,943,624 eligible voters in our country. Of that number, 45,812,155 voted, leaving, roughly, 27,000,000 who did not take the trouble to vote.

In the recent election, it is said that there were eighty million people eligible to vote. Only a little more than fifty million voted, leaving at least twenty-nine million who failed to vote.

Yet that election involved issues which may affect the structure of our state, and the lives of our people for generations. What can be the meaning of this strange indifference to the ballot?

Every right involves a duty. For ages men fought, suffered, dreamed, and prayed for the right to have a voice in their own affairs. And millions of people do not care for the privilege!

It is staggering, the more we ponder it. Much has been said about "the indispensable man." Something ought to be said about the irresponsible man, who seems to have no stake in his own country.

Who are these people? one wonders. What are they interested in, if anything? Do they not realize that their own welfare is deeply involved in the issues of great national campaigns?

An enlightened self-interest, it would seem, if nothing else, ought to prod them to take a few hours and have some part in such vital decisions. But no; they do not care what or who is voted up or down.

Are they cynics who have lost faith in their country, if they ever had any? Do they not know that we cannot keep our way of life unless we keep the faith and spirit which created it?

If everybody failed to vote, as they do, our republic would cease to exist. Do they care whether it exists or not? What can be done to wake people up, before it is too late, who are inert or asleep?

PERSONS

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Bishop Edgar Blake has been moved from the James Walker Memorial Hospital at Wilmington, N. C., to the Wilson Hospital at Wilson, N. C., where his son Everett lives. Mrs. Blake, who is able to walk around but is still compelled to wear a support for her back, is staying at the son's home. The report on Bishop Blake's condition is more encouraging than any previously received since the accident.

Ida Pitts Gage, wife of James M. Gage, died suddenly of a heart attack on Wednesday night, January 8, at her home, 16 Oakview Terrace, Jamaica Plain. She is survived by her husband; a son, Paul S., of Waverley; a daughter, Gladys, now a patient in a Waltham hospital; a granddaughter, Priscilla; and two half-sisters, Miss Alma Whitney and Mrs. Alice Greenough, both of Gardner. Funeral services were held at the home on Saturday at 11 A.M., in charge of Rev. J. Rex Shepler, pastor of St. Paul Methodist Church, Jamaica Plain, where Mrs. Gage had her membership. Interment was in Athol, her native town.

Rev. Karl Quimby, superintendent of the Jersey City District of the Newark Conference for the last five years, joined the staff of the Board of Missions and Church Extension on January 1, as secretary of the Department of Field Work, in the Joint Division of Education and Cultivation. Dr. Quimby was elected to this office at the annual meeting of the board in November. The speakers' bureau of the division will be under his direction, and he will have charge of plans for seminars, institutes, and other district and Conference gatherings.

Miss Frances Jones, daughter of Dr. David D. Jones, president of Bennett College, Greensboro, N. C., and Mrs. Jones, is enrolled as a first-year student in Boston University School of Medicine.

A radiogram from Rev. Arthur D. Berry, missionary in Tokyo, Japan, sent from the S. S. "President Coolidge," gives the information that his sister, Miss Annie J. Berry, died on board ship on January 7. Dr. Berry was returning to America with his sisters, the Misses Annie J. and Effie A. Berry, who had spent recent years with him in Tokyo. They were returning because of Miss Annie's illness. The "President Coolidge" is due to dock at San Francisco on January 16. Messages to Dr. Berry may be sent in care of Miss Marjorie Merrill, 83 McAllister Street, San Francisco, Cal., or in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York City. It is understood that Dr. and Miss Berry will go to their home in Mexico, N. Y.

Miss Ethel L. Roberts of New Haven, Conn., for the last four years the director of Christian education of the Northern Division of the New York East Conference, will leave the work of the Conference Board of Education on January 19. She has accepted the position of Girl Reserve secretary in the Young Women's Christian Association of Lowell, Mass. After that date she may be addressed at 50 John Street, Lowell.

Professor William L. Stidger of Boston University was scheduled to be in Omaha, Neb., on Monday of this week as speaker at the ladies' night program of the Ad-Sell Club. On Sunday, February 9, he will give the address at the vesper service of DePauw University.

Rev. and Mrs. Joseph W. Thompson of Carrollton, Mo., are bereaved by the loss of their ten-year-old son, Joseph W. Thompson, Jr., who died on January 3 in Research Hospital, Kansas City, Mo., of leukemia. Funeral services were held in Carrollton, January 6, and burial was at Cameron, Mo. Joe Bill, as the lad was always known, possessed a happy and attractive personality of great promise. Rev. Joseph W. Thompson received his bachelor of sacred theology degree from Boston University School of Theology in 1922 and his master of sacred theology degree in 1923.

Charles A. Britton, Jr., former general manager of the *Wesleyan Christian Advocate,* Macon, Ga., is the circulation manager of the new national *Christian Advocate.*

Mrs. Charles Wesley Burns of Hatboro, Pa., wife of the late Bishop Charles Wesley Burns, and Dr. and Mrs. Charles E. Parkhurst of Somerville, Mass., are the happy grandparents of Barbara Louise Parkhurst, born to Mr. and Mrs. E. Tyler Parkhurst of Germantown, Pa., on January 2 at the Presbyterian Hospital in Philadelphia. Mrs. Parkhurst was Elisabeth Virginia Burns before her marriage. The baby is the grea granddaughter of the late Dr. Charl Parkhurst, for many years editor ZIONS HERALD, and Mrs. Parkhurst.

Word has been received of the deat January 3 in Mapleton, Ore., of a fo mer member of the New Englan Southern Conference, Rev. Charles Davis, brother of the late Rev. Willia F. Davis. Mr. Davis spent abo twenty-five years in the New Englan Southern Conference, transferring fro the Stafford Springs charge to He nepin Avenue, Minneapolis, in t Northern Minnesota Conference. H later served in the North Dakota an Montana Conferences. Born in We ster, Mass., in 1855, Mr. Davis w graduated from Wesleyan Universi in 1880, and received his master of ar degree from that institution in 1883 an his doctorate of philosophy from Illino Wesleyan University in 1906. He ma ried Frances Miller of South Glasto bury, Conn. Eight children were bo to this union, four of whom are livin Mr. Davis attended the 50th reuni of his class at Wesleyan in 1930, an visited Middletown again in 1933.

Alexander Hurh, general secretary the Korean Students' Christian Ass ciation, a member of the staff of t Y. M. C. A.'s Committee on Friend Relations Among Christian Student and an active member of Christ Met odist Church, New York City, died January 1, in New York. Born Korea thirty-six years ago, he ha studied at the University of Michiga and Columbia University, and had le tured on history at the College of t City of New York.

Rev. and Mrs. Thomas Arch O'Fa rell, missionaries of The Methodi Church in Nyadiri, Southern Rhodesi Africa, now on furlough in Ventno N. J., have announced the marriage their daughter, Frances, to Robert Pa terson Reynolds of Richmond Hi Long Island, N. Y., on January 1.

The death of Mary C. Edgett, wi of Rev. G. E. Edgett of the Maine Co ference, occurred at the home of h daughter, Mrs. George Barrows, Rome, N. Y., where she was spendi the winter. Mrs. Edgett was born Chelsea, England, October 5, 1865, t daughter of Wesley and Susan (Parle Coutes. Her marriage to Mr. Edge took place in Moncton, N. B., in 188 With her husband she served in mar charges of both the Maine and the Ne England Southern Conference, endea ing herself to a host of parishione Their last appointment was Richmon

Maine, from which Mr. Edgett retired n 1938. Mrs. Edgett leaves, in addion to her husband and her daughter, hree sons, Roderick M., of Belmont, Mass., Sherman and Leverett, both of Providence, R. I., and one grandson, George Barrows, Jr., of Rome, N. Y. Funeral services were scheduled to be eld in the Methodist Church at Richnond, Maine, on Friday of last week, Rev. A. A. Callaghan, district superinendent, and Rev. A. H. Ives, pastor of he church, officiating.

EVENTS

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A letter dated December 4, telling of he bombing of Bristol, England, by he German airplanes a few days beore, has been received by Bishop Edwin H. Hughes from Dr. T. Ferrier Hulme, former president of the Britsh Wesleyan Conference. The followng quotations relate to famous Methdist shrines:

> The upper half of the best-known shopping Arcade in Bristol has gone. Wesley's "New Room in the Horse Fair," as he called it, the mother chapel of world-wide Methodism, opened by him 39 years before the original City Road Chapel in London, is separated by a wall from the lower portion of the Arcade. If that part of the Arcade had perished, our most sacred shrine in the world would have gone too. But thanks be to God it is intact. The life-size equestrian statue of John Wesley is still safe. So is the statue of Charles Wesley.
>
> Charles Wesley's house in Charles Street is still whole, though the adjoining property is destroyed.
>
> Also, all the property next to the room where John Wesley ordained Coke, Whatcoat, and Vasey is wiped out. But the room, with the memorial tablet, is untouched.

English Methodists rejoice that thus far hese sacred historic places are preerved. But, in general, British Methdists have suffered dreadfully in peronal deprivations and in destruction of hurch property. American Methodists vill keep all this in heart and mind for The Day of Compassion, March 2.

Saturday, January 11, was a gala day or the sixty members of the family of he Blocker Home for the Aged, near uffalo, N. Y., when the fifty-two other nembers celebrated the fiftieth weding anniversary of Mr. and Mrs. W. P. Davison, the fifty-fifth anniversary of Mr. and Mrs. John Greene, and the sixtieth anniversaries of Mr. and Mrs. John Strite and Mr. and Mrs. J. E. Tibbetts, that date being nearest to the four anniversary occasions. All four couples came from Buffalo. Mrs. Harriett Bolles, 106 years of age, was one of the active celebrators. Bishop Charles W. Flint, president of the board, and the district superintendent, Dr. Leon B. Randall, were the speakers at the reception.

The Thirkield Lectures on Preaching, Social Service, and Interracial Good Will, at Gammon Theological Seminary, Atlanta, Ga., will be delivered in the chapel of the seminary, February 18-21, by Rev. Paul N. Garber, professor of church history in Duke University, Durham, N. C.

A new religious journal to discuss the responsibilities of Christians in the present critical world situation was announced last week by Reinhold Niebuhr, chairman of the editorial board. The paper—*Christianity and Crisis,* with offices at 601 West 120th Street, New York City—will be an eight-page biweekly. In addition to the seven members of the editorial board, the sponsors of the journal include nineteen leading ministers and twelve laymen, among them four Methodists—Bishop Ivan Lee Holt, Dean Lynn Harold Hough, Bishop Francis J. McConnell, and Dr. John R. Mott. In their circular introducing the paper, the sponsors say:

> In the conflicts in Europe and Asia, ethical issues are at stake which claim the sympathy and support of American Christians.
>
> By our Christian faith we are committed to the realization of a community of nations founded in justice.
>
> When men or nations must choose between two great evils, the choice of the lesser evil becomes their duty.
>
> We hold that the halting of totalitarian aggression is prerequisite to world peace and order.
>
> . . . . . .
>
> *Christianity and Crisis* will not parallel existing religious journals. Small in size, distinctive in function, it will adhere closely to its special purpose.

The first number of this new publication will appear on February 7.

The annual meeting of the Boston Area Council will be held Tuesday and Wednesday, February 11 and 12, in Wesleyan Hall, Boston, under the presidency of Bishop G. Bromley Oxnam.

Beginning the twenty-first year of service to churches in eastern Massachusetts, on Sunday sixty-five Boston University School of Theology students started the first of three monthly assignments as members of Gospel Teams. Under the direction of Dr. Adolphus Linfield, professor of evangelism and director of supervised field work, the theological students annually give their services to churches requesting them for the three winter months—January, February, and March. Each Gospel Team of five students works in its assigned church for one month and then is shifted to another church.

The Fifteenth World Vision Institute at the Newtonville Methodist Church will begin next Sunday, January 19, and continue through the following Sunday. The pastor, Rev. J. Franklin Knotts, will open the institute on the morning of the 19th with a sermon on "My Country, 'Tis of Thee." On the morning of the 26th, the speaker will be Professor Elmer A. Leslie, and his subject, "Living Glimpses of Missions Today." On Wednesday evening the 22d, the service will be under the direction of the Woman's Society of Christian Service, with Mrs. Elmer A. Leslie speaking on "Kindness Is So Universal." On Friday evening two plays, "I Am with You" and "One for All," will be presented. Professor Robert E. Bruce is chairman of the institute, as he has been from its inception.

With Our Writers

Melvin Dixon, pen-name of "Pendleton Vasey" 's pastor.

Chester A. Smith, Peekskill, N. Y.; prominent layman of New York Conference, member of several General Conferences.

John R. Kapp, Echo, Minn.; formerly minister of the Federated Church in Sandwich, N. H., now pastor at Echo in the Minnesota Conference of The Methodist Church.

Norman C. Schlichter, Annville, Pa.; an occasional contributor to the Herald.

William L. Stidger, Newton; professor in Boston University School of Theology.

Edwin T. Randall, Monticello, Minn.; member of the Northern Minnesota Conference, serving the community church at Monticello; also pastor of a radio church, broadcast each Sunday morning, the purpose of which is to set forth the merits of the country church and to encourage attendance and loyalty.

T. Otto Nall, Chicago, Ill.; managing editor of *The Christian Advocate.*

Charles S. Kendall, Los Angeles, Cal.; pastor of the Robertson Boulevard Community Church; substituting for Dr. Jesse Lee Corley as the Herald's Los Angeles correspondent during Dr. Corley's illness.

Los Angeles Letter—

NEW CHURCHES NEEDED FOR NEW SECTIONS

SCHOOL OF RELIGION—PROTESTANTS AND THE COMMUNITY CHEST—CHURCHES BESIEGED BY APPEALS

LOS ANGELES, CAL., JANUARY 8.—Los Angeles Methodism constantly faces the usual city-church problems. California has had a 21-per-cent increase in population during the last twenty years. Southern California's rate of increase is almost double that, and Los Angeles has had an even greater increase in population. This has caused a tremendous need for new churches. Farms and oil fields are now mushrooming into residential and shopping districts. Whole streets and sections spring into existence in a few months.

The superintendents of the major denominations in Los Angeles decided to allocate the new developments among the various denominational groups, to avoid competitive overcrowding of churches. They have said, "Here is a new section of the city. Let the Baptists go in there and build a community church. The rest of us will stay out. Let the Methodists have that section, the Presbyterians this one, the Congregational—" and so on.

This plan is excellent, and has functioned for a number of years, but Methodists (and most of the other denominations too) have been so very busy trying to save churches from being sold for debt that they have been unable to find funds to build new buildings in allocated territory. Locally, the Los Angeles City Missionary Society has made good progress, but it could not do enough. The Methodist Church has not kept pace with the amazing growth in population. In 1900 there were 132 Methodist churches in the Southern California Conference; in 1920 the number of sanctuaries had increased to 320; in 1939 only 327 were reported. Although the population has grown so rapidly since 1920, the number of Methodist churches has shown a net increase of only 7!

The Methodist Building Fellowship is an answer to this real need. Established by the Conference in 1938, under the leadership of Dr. James E. Dunning as executive secretary, this fellowship has as its objective the establishing of new churches and the financial assistance in their building wherever they are needed. It also helps struggling churches meet the challenge of a growing community.

This movement is awakening a hearty response, and several churches are already under way. From Parker Dam on the Colorado to West Los Angeles, the Methodist Building Fellowship is at work. Every church in the Conference is asked to contribute to this work, accepting voluntary apportionments, and gifts of $10 units are solicited from individual church members. If the movement proves as successful as its prospects, it may give other Conferences ideas for the solution of the problem of providing churches for developing sections.

* *

The School of Religion was another interesting experiment in Los Angeles during the fall months. Held in the First Methodist Church of Huntington Park, this school attempted to meet a specific need. Many people are anxious to have additional training along religious lines and expect that training to be up to college standards. Aside from occasional leadership training schools, the Bible Institute of Los Angeles and Aimee Semple McPherson's "college" offer the only opportunity for classes in Bible and religious subjects. Under the leadership of Dr. Jesse Lee Corley, Conference executive secretary of religious education, the School of Religion was attempted. Dr Edgar J. Goodspeed (now retired) and Dr. D. D. Eitzen of the University of Southern California agreed to teach one night a week for ten weeks. Rev. Max Chamberlain, pastor of Southwest Community Methodist Church, offered a course in theology. The school was quite successful, 60 of the 140 who registered receiving credits. It seems likely that there will be two such schools each year, one in the fall and one in the spring. Behind this experiment is the desire to find some way to provide religious instruction for leaders through the faculty of some college or university in daytime classes.

The Mid-Winter Institutes at Camp Seeley and at Forest Home were well attended. Under the direction of James McGiffin, the Epworth Leagues have offered three-day institutes of unusual caliber. Instead of having many speakers, the young people have elected to have one speaker give a series of addresses and then be prepared to conduct discussions following every address. "Beliefs That Matter" was the major theme this year. The Conference Players presented a Christmas play, "Madonna," written and directed by Rodolph W. Little. This organization presents plays for the churches of the Conference, using the expense money paid to provide equipment for future plays. The message of the plays is the Christian study and solution of various personal and social problems. Snow-minded Leaguers skated and skied near Big Bear with the orange-grove valleys below.

* *

Rev. Don Tippett, new pastor of the First Methodist Church of Los Angeles, who assumed his duties early in October, has already won the friendship of his fellow ministers, and is making his way into the life of the city. The loyal people of this great metropolitan church are giving him excellent cooperation, and are delighted that they have been able to obtain such an effective pastor to succed their beloved Dr. Roy L. Smith.

Dr. Jesse Lee Corley, we are glad to report, is regaining his strength very rapidly, but will continue his rest until his health is assured. The "flu" epidemic moved painfully, thoroughly, but not fatally through the entire Southwest, and the preachers who were "up" preached for those who were "down," only to reverse the situation a few weeks later.

* *

No "tempest in a teapot" is the "Protestant Reformation" in the Community Chest Budget Committee in Los Angeles. For years Protestants have grumbled that they paid generously into the Community Chest but seemed to trail Catholic and Jewish agencies when the budget was arranged. However, the Budget Committee pointed out that Protestant and Secular Agencies (always lumped together) received more than $1,2 000, while the Catholic Agencies (alw listed separately) received about $400, and the Jewish Agencies (likewise alo received a little more than the Cathol This year, when the Community Chest c cers sent out their letter asking for the s port of the Chest Drive, they signed the ter with the names of more than fifty sp sors. Among these sponsors were pri rabbis, the Episcopal bishop, the preside of various athletic clubs, social organizatio and women's clubs, but no Protestant m ister of any denomination. This oversi seemed to reveal the insignificant positi Protestantism really held in the minds of t officers. There were vigorous protests. now seems likely that there will be a char in the budgeting, and that hereafter t Protestant agencies will not be classed w the Red Cross, American Legion, and oth secular agencies. They may have a pa administrator of their funds, as the Cathol and Jews now have.

* *

Churches out here are being besieged all sorts of organizations for feeding, clo ing, healing the innocent victims of t present war. Naturally, humanitarian i stincts and Christian practise make church and ministers want to cooperate. Howev it is hard to know which causes are legi mate and which are "rackets." Some a solving the problem by telling would-be l turers in behalf of "who-ever-heard-of-i organizations that the church does not p mit any lecturer to take the money receiv in any special offering, but that the chur will send the amount of the offering dir to the headquarters of his organizatio Quite often the lecturer immediately lo interest in presenting his cause in that pa ticular church. While a few churches a establishing Red Cross groups, the major feel there are plenty of women in t P. T. A. and women's club organizations handle the work of the Red Cross, banda making and other war needs, and that t causes of the church (equally humanitaria require more rather than less of the chur member's time in these difficult days. T church has no government aid to meet t growing needs of its institutions.

* *

Most of the churches notice an incre in church attendance. Pastors and church are prayerfully seeking to give Christi leadership to the youth and adults of t community in these hysterical days. F ministers have as yet climbed upon t patriotic bandwagon which is driving off all directions," because most ministers remembering the broken promises and t shimmering mirages preceding the last w Young people are seeking the advice of p tors. "Shall I enlist before I am drafted that I can choose the branch of the serv I wish?" Disturbing reports of "hard-boile draft boards' overriding conscientious obj tors are trickling in. The church should vigilant to see that the national law prote ing genuine conscientious objectors is broken by overzealous local draft boards. is possible that the church may be the o agency that will trouble itself about rights of the conscientious objector.

We deeply regret the imprisonment of young theological students for their refu to register, noting that in England (w

her suffering and tragedy) "Absolutists" not required to register at all.

* *

All in all, the Methodist churches in South- n California have had good fruits from fall months. Dr. Walter C. Buckner, perintendent of the Los Angeles District d a judge in Methodism's Supreme Court, giving strong leadership to Los Angeles ethodism for a great Easter.

Methodists out here believe they are part a church with a future, a country with a ture, a world with a future! In a war- n world they are working to build the mily of God. Charles S. Kendall.

lew York Letter—

HERWOOD EDDY HONORED AT SEVENTY

EQUESTS TO METHODIST INSTITUTIONS —WATCH-NIGHT SERVICES—VICTORY DINNER AT WESTCHESTER CHURCH

New York City, January 8.—Richard W hoades of Mount Vernon, N. Y., a promi- ent layman of the New York East Confer- nce, who died last June, left at least $55,000 churches and institutions, according to his ill filed recently. Bequests of $5000 each ent to the First Methodist Church of maica, Queens; Hampton Institute, Hamp- n, Va.; First Methodist Church of Mount ernon; Brooklyn and Long Island Church ociety of the Methodist Church, Brooklyn; Methodist Board of Foreign Missions; Meth- list Board of Home Missions and Church xtension, and the American Red Cross. The ew York East Conference of The Methodist hurch received $10,000. All real estate and e residuary estate, valued at "more than 0,000," was left to the Methodist Hos- tal in Brooklyn to establish the Richard . and Martha C. Rhoades Foundation in emory of Mr. Rhoades and his wife.

* *

It may seem a little late to be talking about hristmas, but worthy of mention is a ser- ce at the Washington Square Methodist hurch, New York, on Christmas Eve from even o'clock until midnight, led by the astor, Rev. C. Lloyd Lee. In commemora- on of the birthday of Christ, 1940 lighted ndles were placed on two huge Christmas ees constructed of metallic paper. A five- ot candle representing "The Light of the Vorld" was lighted exactly at midnight. rom it, the "twelve apostles" took the light the members of the congregation, who, in rn, carried their lighted candles through e streets to their homes. John Dudley and nnemary Dickey, soloists of the Metro- olitan Opera, together with a choir of irty voices furnished the music. From 11.20 ntil midnight, the service was broadcast er WOR and the Mutual Network.

* *

"New Year Revelry Downs War Gloom," id a front-page headline in *The New York imes* on January 1, and then followed a ngthy description of the pleasure-bent owds that jammed Times Square on New ear's Eve; but one wonders if a more omising hope of downing war gloom is not revealed in the faith that found expression in the watch-night services attended by thousands of worshipers. More than two thousand persons gathered at the Riverside Church to hear Rev. Harry Emerson Fosdick; fifteen hundred crowded the sanctuary of Trinity Church, where the rector, Rev. Frederic S. Fleming, was the preacher; and two thousand were present at the Cathedral of St. John the Divine, to participate in the service conducted by Rev. Thomas A. Sparks.

* *

At a Victory Dinner on December 10, Westchester Church, Bronx, New York City, Wayne White, pastor, celebrated the culmination of the successful effort to clear the title of its property. Dr. Frederick B. Newell, executive secretary of the New York City Society, was the speaker of the evening. Former pastors of the church were guests of honor. After the dinner the district superintendent, Rev. Norman W. Twiddy, presided at a meeting at which the first steps were taken toward the erection of a new church building. Westchester Church finds itself in the center of a favorable population trend created by the development of the Parkchester Apartment project. Church attendance has increased sixty-five per cent during the year.

Three group meetings were carried on before Christmas on the New York District under the leadership of the Christian Education staff. The meetings were held in Stamford, Stratford, and at St. John's Church, New Rochelle. In each of the group meetings there were three workers' conferences: one for leaders in children's work, with Mrs. J. R. Swain and Mrs. M. S. Bulmer in charge; another for leaders of youth work, under the direction of P. W. Hoon; and a third for leaders in adult work and leadership education, conducted by M. B. Simonson and A. W. Judd.

* *

About 150 men and women sat down to a dinner at the West Side Y. M. C. A. last night to honor Dr. Sherwood Eddy on the occasion of his seventieth birthday, which falls on January 19. Professor Reinhold Niebuhr proved himself a very able and witty toastmaster. Mr. Sam Franklin, director of the Delta Cooperative Farms in Mississippi, presented Dr. Eddy with a bound volume of letters sent by his friends from all parts of the world. In his speech of presentation, Mr. Franklin quoted a chairman who had once introduced Dr. Eddy as "the hell-raisingest Christian I ever saw." Mr. Ray Sweetman presented to Dr. Eddy, on behalf of his friends, a purse of money to be used in his work. Among the other speakers were Dr. Mordecai Johnson, president of Howard University; Rev. Daniel A. Poling, pastor of the Baptist Temple in Philadelphia; Patrick Malin, a former personal secretary to Dr. Eddy in his work in the Orient; George Denny, Jr., president of the Town Hall of the Air; Roger Baldwin, director of the Civil Liberties Union; Channing Tobias, senior secretary of colored work of the Young Men's Christian Association, and Charles Hurrey of the Young Men's Christian Association. The evening closed with an address by Dr. Eddy in which he analyzed the Nazi philosophy and stated frankly why, in the face of present world conditions, he could no longer be an absolute pacifist. Bishop G. Bromley Oxnam, although unable to be present, was chairman of the committee that arranged the dinner.

* *

The year-end report of the Boy Scout Foundation of Greater New York issued last week shows that churches of all faiths have taken a leading part in sponsoring Boy Scout troops. Of the 1264 troops active last year, 736 were operated under the auspices of religious groups. The report listed 435 troops sponsored by Protestant churches, 159 by Jewish, and 142 by Roman Catholic. Among the "church-related" sponsors were the Young Men's Christian Association, the Young Men's Hebrew Association, and the Catholic Youth Organization.

Lester Ward Auman.

Victory at New London

One day last week residents of historic New London, Conn., were startled to hear at 3.30 in the afternoon the resounding peal of the steeple bell in the Methodist Church on State Street. To the Methodists it was a moment of sheer joy. To numerous other citizens, Protestants of all denominations, Hebrews, and Catholics, it meant that the Methodist Church's pastor, Rev. Oliver W. Bell, was sounding the triumphant peal of the bell 46 times, once for every $1000 of debt that had just been paid off. The Methodists of New London, from that moment, had a mortgage-free church.

In 1933 the year book showed a capital debt on the church property of $94,000, with only $940 paid that year on the indebtedness. In the seven years that Dr. Bell has been pastor, by plugging away steadily, the church people managed to pay off $17,000. But the bank voted to foreclose on the Methodist Church. So a committee of 60 workers formed themselves into an active committee. The Board of Home Missions and Church Extension sent Dr. F. O. Hunt, for whom the New Londoners have highest regard. The entire city joined the fight to raise the mortgage on the Methodist Church. Thus, in eight years a debt reduction of $63,000 was brought about.

Even more important from the pastor's point of view, according to Dr. Bell, has been the revitalization that has taken place within the congregation. Seventy adults were received into church membership during the first half of last year's campaign (February to June). Forty-five more persons became members from June through December. Not a Sunday but from one to five new members were received by the pastor. Dr. Bell was eager that the community agencies, the people of New London, Dr. Hunt, and, above all, the willing and loyal workers should receive their full share of generous credit for the teamwork and untiring faith that made this seemingly impossible feat a victorious bell-pealing afternoon for New London. People in New London say, too, that Dr. Bell, in his varied capacities of Rotary Club president, Grand Chaplain of Masons for the Nutmeg State, department chaplain of the American Legion, and other services rendered modestly but loyally by him, had a good deal to do with the raising of $46,000 to give New Londoners a mortgage-free church. Eleanor R. Mosely.

——If religious liberty is worth having it is worth preserving. If we fail to preserve it, we will lose our democracy as well, for democracy cannot survive where there is no religious freedom.—*Virginia Advocate.*

Eugene L. Ray, Evanston

METHODIST LEADERS ASSEMBLED AT GARRETT BIBLICAL INSTITUTE FOR CONFERENCE ON MINISTERIAL TRAINING

Looking Toward a Well-Prepared Ministry

T. OTTO NALL

"The Church of Today and Tomorrow" was the timely theme that occupied the attention of nearly 100 Methodist leaders as they came together, December 31 to January 3, at Garrett Biblical Institute, Evanston, Ill., for the twentieth annual Conference on Ministerial Training, commonly known as the "college of preachers." An attitude of spiritual awareness pervaded the addresses and the discussions that followed each one.

Far from being discouraged about the influence of the church in the present-day distraught world, these chairmen and deans of Annual Conference ministerial training schools were convinced that the great days for the church of Christ lie ahead; but they were sure that these great days will come only if the ministry is well prepared.

Dr. William K. Anderson, educational director of the General Conference Commission on Courses of Study, was in charge.

Bishops Ernest L. Waldorf, Chicago; Adna Wright Leonard, Washington, and Francis J. McConnell, New York; President Gideon I. Humphreys of High Point College, High Point, N. C., and President Horace G. Smith and Professor Harris Franklin Rall of Garrett presided at various sessions.

Bishop Edwin Holt Hughes, Washington, and Dr. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches, New York, were the speakers at the annual conference banquet, held at the University Club, Evanston, on January 2. Bishop McConnell was toastmaster, and Dean Eugene B. Hawk of Southern Methodist University gave the invocation.

Speaking on the topic "The New Place of the Church in Protestant Thinking," Dr. Cavert stated that the church may well be the only thing that can hold the world together in 1941. He pleaded for the continuance of efforts by ministers to keep the church supra-national, supra-racial, supra-class, supra-sectarian, and supra-temporal.

Bishop Hughes warned the ministers that, since there is no great individual evangelist today, God has thrown the responsibility for evangelizing the world back upon the pastoral and lay leadership of the local church, and they must not fail. "Unless we revive our evangelistic efforts within the next twenty-five years, many of our needed Methodist churches will be their own cemeteries," he stated as he spoke on his favorite subject of "evangelism." This was his nineteenth appearance on the conference banquet program.

In memory of Dr. Allan MacRossie and Dr. William M. Alexander, a service was conducted to open the conference on Tuesday afternoon. There followed a seminar on the work, conducted by Dr. Paul N. Garber and Dr. Rall. Another seminar was held on Wednesday morning with the following taking part: Drs. Hugh H. Harris, O. E. Allison, Harry P. Hunter, Daniel H. Stanton, and Edmund D. Soper.

Dr. Ernest F. Tittle of Evanston called attention to new elements in "The Present Demand for Religion," at the Tuesday evening program, and President Albert W. Beaven of Colgate-Rochester Divinity School offered some blueprints in his treatment of "The Opportunity of the Church."

Wednesday afternoon's general topic was "Resources of the Church," with Professor Rollin H. Walker of Ohio Wesleyan University and Professor Edgar S. Brightman of Boston University as the speakers on the Scripture as the revelation of the church, and the body of belief as the church's faith.

With President Humphreys presiding, the Wednesday evening program was opened with devotions led by President Willis J. King of Gammon Theological Seminary. Professor Robert W. Goodloe of Southern Methodist University pointed to some little-known fields as he talked of "The Missionary Task in America." Dr. Wade Crawford Barclay of the Board of Missions and Church Extension drew upon his wide experience as a world traveler for his talk on "The World Mission in a World at War."

"The Ministerial Leadership" was the general theme on Thursday morning. Dr. Oscar T. Olson of Cleveland listed the qualities needed by today's ministers, and Dr. H. W. McPherson of the Board of Education discouraged the tendency of young ministers to specialize too soon and urged a broa liberal arts education. Dean Lynn Harol Hough of Drew Theological Seminary aske for a passion for vitality, as he discusse significant currents in our theological school

"The Lay Leadership" was highlighte at the Thursday afternoon session. D Costen J. Harrell of Nashville sent a pape which was read by Dr. Anderson, on th value of training lay people and informin the whole world on what the church i doing. Practical methods of training and th specific ways in which laymen may be use in the church were explained by Dr. Haze G. Werner of Dayton.

At the closing meeting on Friday morn ing, Bishop McConnell presided and sum marized the entire program of the week He introduced President Charles E. Schofiel of Iliff School of Theology, who conducte the devotions.

"Between the local church membershi rolls and the beloved community is our jo today—that of an awareness to the socia problems," stated Dr. Bernard C. Clause Baptist preacher of Pittsburgh, at the fina session, under the general theme of "Th Church in Social Action."

Dr. F. Ernest Johnson of Teachers Co lege, Columbia University, urged the mini ters to take an uncompromising attitude o all social questions and to work toward rebirth of spiritual values.

Dr. Anderson reported that the Course o Study Committee of the Commission o Ministerial Training had met and made con siderable progress toward the selection o the new course of study for Methodist min isters. He announced that the course woul be completed at a meeting of the commi tee in Washington, March 1. Final selectio of books to be recommended for use in thi training also will be made by the commi tee at that time.

Chairman of the Course of Study Commi tee is Dr. Rall, with Bishop Leonard, Bisho Paul B. Kern, Dr. Garber, and Dr. Arl Ayres Brown as members. Bishop McCon nell, chairman of the commission, and D Anderson are ex-officio members.

A booklet containing all the papers pre sented at the conference is to be publishe by The Methodist Publishing House. It wil be sent to the 20,000 Methodist minister and also will be placed on sale in the book stores at twenty-five cents.

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Horticultural Hall

The Massachusetts Horticultural Society was organized February 24, 1829. The first books for the library were received by donation from Robert Manning, one of the founders of the society, in 1829. The same year the society began buying important books published in Europe. The first catalogue of the library was printed in 1831.

A building for the occupancy of the society was completed on School Street, Boston, in 1845. In 1860 this building was sold and in 1863 a new building was erected on Tremont Street. This in turn proved inadequate and was sold in 1900. Plans for a new building had already been made, and this building, the present Horticultural Hall, corner of Massachusetts and Huntington avenues, was dedicated in November, 1901. The new building, which was designed by Wheelwright & Haven, cost $515,000, including the land.

The first flower show in the new building was held May 29, 1901, although the structure was not fully completed. It was one of the most remarkable exhibitions ever staged in Boston.

In 1909, George Robert White of Boston gave the society $7500, with directions that the interest should be used each year for a medal, to be known as the George Robert White Medal of Honor, and to be awarded yearly for eminent service in horticulture. Later a sister of Mr. White gave $2500 more, making a total of $10,000, the interest of which is used for a medal made of purest gold, which is considered the highest horticultural award in America.

The flower shows and exhibitions held each year under the auspices of the Massachusetts Horticultural Society are outstanding features in the life of New England. We are pleased to be able to present on the front cover of this issue of the Herald views of two exhibits at a recent flower show in Boston. The upper one of the two pictures shows a section of a monastery garden, and the lower one a corner in a Moorish garden.

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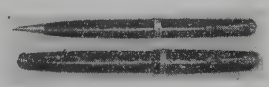
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Methodist Educators Discuss National Problems

CHARLES S. KENDALL

The Association of Schools and Colleges of The Methodist Church held its second annual meeting, January 6 and 7, on the campus of the University of Southern California at Los Angeles, immediately preceding the larger gathering of the Association of American Colleges held in Pasadena.

"Methodist Education and National Responsibilities" was the general theme, and President Umphrey Lee of Southern Methodist University spoke on "Methodist Education and National Unity." He stressed the necessity of high moral and spiritual bases for unity.

"Methodist Education and National Preparedness" was possibly the theme that aroused the most interest and question because educators were already facing problems in their various schools. President Fred G. Holloway of Western Maryland College gave an address on this topic, saying: "It would be interesting to treat the subject as a world organization—since The Methodist Church is a world organization. What would we say about preparedness in Japan, India, France? . . . We would applaud it here and condemn it there. . . . The voice of the church is too often contemporary and local. . . . We should not be channels from the contemporary to the contemporary, but channels from God to the contemporary. . . . Our first line of defense is the moral character of our people. . . . War always throws things out of perspective, because of the immediacy of the things involved. Nothing can be good for a nation in a crisis that is bad for it in the long run. . . . As Methodists we will not neglect reconstruction for the future. Since the need for Christianity is more apparent now than ever, we will educate to meet that need. We Methodist educators shall be loyal to the highest interests of our country. . . . Specifically, in our curricula, let us emphasize American democracy. This is not propaganda for a crisis, but the kind of course we should have been teaching all the time. We should educate to a better understanding of South America. We should make the study of Spanish a practical tool. There should be a course in the contemporary world scene, not limited by any means to Europe, but including the Orient. Additional emphasis should be given to nutrition and biochemistry. . . . We should stress our primary obligation to preserve culture, particularly that part which is Christian."

Spirited discussion followed President Holloway's address, and the group went on record that it favored deferment of conscription for college students beyond July 1, and that the Government recognize all colleges and universities on an equal basis in the defense program without differentiating between technical and liberal-arts institutions. President Daniel L. Marsh of Boston University illustrated the hysteria of the times by the proposal of the American Legion that the conscription act become permanent and that it apply to young men between the ages of eighteen and twenty-one. "This," he said, "would take boys just as they graduated from high school and put them in the army for three years before they could have opportunity to enter college."

Dr. Hugh C. Stuntz of Scarritt College, Nashville, Tenn., and President H. J. Burgstahler of Ohio Wesleyan University spoke on "Relating Methodist Education to the Americas." Dr. Stuntz defended Methodist educational missions to South America by saying that "these countries have made marvelous progress in education, but their education is simply a transfer of information. Religion is treated as a racket or a joke. The good person is not necessarily the religious person. Wherever democracy has succeeded, it has always been preceded by a religious transformation. South America has never had that. . . . During the last eight years we have had a great transformation in attitudes between North and South America. . . . Neighborliness is not produced by showing your neighbor your art alone . . . but it is achieved by holding up high spiritual ideals together." Dr. Burgstahler said that the minister of education in Panama's government is of German descent and is putting the Nazi system of education into effect. The Ohio Wesleyan president believes in a closer cooperation educationally and in a general plan for the exchange of students.

Addresses relating to the work and activities of the Association of Schools and Colleges of The Methodist Church were given by President William P. Tolley of Allegheny College, President James L. Robb of Tennessee Wesleyan College, and President Arlo A. Brown of Drew University. Dr. H. W. McPherson, executive secretary of the Division of Educational Institutions, Board of Education, spoke on "Integrating the Church's Forces of Higher Education."

Others participating on the program were Dr. Earl E. Harper, director of the School of Fine Arts, University of Iowa; Dr. John L. Seaton, president of the University Senate and president of Albion College; Dr. M. S. Davage, secretary of Negro institutions, Board of Education; President C. E. Peeples, Lon Morris College; President Nelson P. Horn of Baker University; President Stanley E. Grannum of Samuel Huston College; President Charles E Schofield of Iliff School of Theology, and Dean Robert John Ta School of Religion of the University Southern California. President Rufus B. KleinSmid of the University of South California presided at the meetings, nished guides for a tour of the campus, was host at a luncheon and dinners provi for the visiting educators.

Honorary Pres. Bishop G. Bromley Oxnam
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Providence District Letter

★

MES V. CLAYPOOL, Superintendent

News from the churches during the holi-y season indicates that, with very few ceptions, excellent Christmas festivities re held. Special services represent a wide riety in type and appeal, but all united extolling Christ. A considerable number the pastors received new members on the st Sunday of January, and some baptisms re performed. Other pastors have received eparatory classes which will be in train-; for membership later.

This is a period when some men become nporarily tired and troubled and write, "At nes the accumulated weight of the prob-ns of life seems more than I can bear and vearn to shift part of the burden to some-e else—which temptation, of course, I ould be man enough to resist." But they e not hypocrites, and the downright good-ss of their natures rises to the top.

We sympathize with the pastor who in-rms us that "scarlet fever in town is put-g a crimp into our Christmas festivities. nday school has been closed for two eks, and we were unable to have a Christ-as party as we have generally had. Church endance has also dropped as a result of sing Sunday school. It hit our church rd."

Rev. Vincent Del Rosso, pastor of the lian Methodist congregation in Provi-nce, has inaugurated this month services in English every Sunday morning—another evidence of the shifting status of the foreign-speaking congregations, who are in some respects Americanized fully as much as Christianized. Mr. Del Rosso's constant improvement in the use of English and his superior vocabulary put to shame some of us who are more familiar with the English language and ought to use it more effectively.

Five subdistrict conferences on Christian education were held in November, led by district and Conference officers of the Board of Education, including R. G. Belcher, Miss F. S. Stevens, W. R. Ward, Jr., and Professor C. W. Havice. The first-named is to be credited with organizing the detailed plan. Church school workers who attended were treated to practical help with the questions that they raised. The host churches for these gatherings were East Braintree, South Street, Brockton; East Greenwich, Attleboro, and Washington Park, Providence. As usual, though every local church was informed and provided for, some of the schools that could profit most by the conferences failed to have anyone present.

Ministerial meetings are of high and vital interest this year. The seriousness with which the leaders view their tasks has never been more evident. If laymen could drop in during the program of a ministerial meeting, the earnestness as well as the good fellowship of those present would impress them. It is also true that Methodist connectionalism breeds an interest beyond one's individual parish, and our pastors in the aggregate have more than their numerical share of offices and responsibilities in interdenominational and interfaith groups and federations.

Never was there a year with such a series of changed appointments between Conference sessions. The last man to leave the district is Fred W. Knickrehm, who has been moved from East Providence, R. I., to Chestnut Street, Portland, Me. These transfers are all for progress and efficiency, but mean more shifts before the cold weather has moderated. The cabinet and congregations of this Conference have been in full cooperation with Bishop G. Bromley Oxnam all along the way that he must take in multiplied interests, responsibilities, and decisions affecting many ministers and congregations.

The story of the resignation of Rufus H. Carr from the presidency of the board of trustees of Pearl Street Church, Brockton, is not duplicated in our annals. Mr. Carr became a trustee forty-eight years ago, and was president nearly forty of those years. Service has also been given as Sunday school superintendent, Annual Conference delegate, and financial leader. Pearl Street was founded in his grandmother's home in 1830, members of the family have been officials throughout the intervening years, and his son Kenneth is succeeding him as president of the board.

In a village not far from Brockton, a survey revealed fifty-six persons resident and available for membership in the Methodist Sunday school. Only one of them is not now enrolled. Has any other community a 98-per-cent achievement in Sunday school membership? (This church needs twenty pews that will seat about five persons each. And another struggling church greatly needs a bulletin board.)

A study in the membership of this district discloses that twelve of the charges, with 300 or more members, averaged a membership gain for a year of a little less than one per cent. The forty-four other charges, ranging from 13 to 281 in membership, averaged a gain the same year of nearly two and a half per cent.

The twelve charges with the largest membership paid in gross total of ministerial support an average of $3413. The forty-four other charges averaging twice as large gains in membership paid an average of $1374 in total ministerial support, these figures being the annual average covering a ten-year period.

Which would appear to be the better place of investment of money and men and leadership, large churches or small? Let the reader not react too hastily, for two charges, and two alone, give nearly one third of all the World Service contributions of the district. Seven of these larger churches give almost one fourth of the World Service total of the entire Annual Conference of three districts and 172 churches. Which goes to prove that we should not expect all congregations to be equally strong in identical fields.

The membership increase on paper—I hope this will be of interest because of the bishop's emphasis on membership during Lent—on this district in ten years has been 3785. But in the ten years 5583 were received from preparatory instruction and on con-

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fession of faith and 3068 by transfer, a total of 8651. In these years 2045 were dismissed by transfer and there were 1593 deaths, a total loss of 3638, leaving a net possible gain of 5013. In other words, the net gain of 3785 leaves 1228 to be accounted for, "sheep that were not kept in the fold."

More than one third of the adults in our communities are unidentified with any religious body. And are there not children growing up? Do not these reflections emphasize the importance of having good shepherds of the flock?

"The Church Serving the Cities"

"The Church Serving the Cities" is the theme of the twelfth Council of Cities, to be held in Union Methodist Church, St Louis, Mo., January 28 to 30, under the auspices of the Department of City Work of the Board of Missions and Church Extension of The Methodist Church, of which Dr. Channing A. Richardson is superintendent.

Several hundred superintendents of city missionary societies, pastors, and workers in city churches are expected to attend the sessions being planned in the interest of city church ministry. Morning devotional hours will be led by Dr. Oscar Thomas Olson of Epworth-Euclid Methodist Church, Cleveland, Ohio. Following Dr. Olson's address on Tuesday, Dr. Richardson will make a statement, after which Dr. Frederick B. Newell of New York City will discuss "The City as a Mission Field." On Tuesday afternoon, Oliver A. Friedman, superintendent of the Department of Goodwill Industries of the board, will speak concerning "The Goodwill Industries in a City Church Program." Dr. Edgar M. Wahlberg, pastor of Grace Community Church, Denver, Col., will discuss "The Social Ministry of a City Church," and Dr. Edgar A. Love, superintendent of the Department of Negro Work of the board, will speak on "Negro Methodism in the City Field."

On Tuesday evening a dinner meeting will be held in the Melbourne Hotel, with Bishop John C. Broomfield of the St. Louis Area of The Methodist Church presiding. Bishop Charles C. Selecman of Oklahoma City, Okla., will deliver the principal address and Dr. C. Q. Smith of St. Louis will bring greetings.

"Developments and Achievements of the Jersey City Parish" is the topic to be discussed by Dr. Karl Quimby of Jersey City on Wednesday morning after Dr. Olson speaks. Dr. Murray H. Leiffer, professor of sociology in Garrett Biblical Institute, Evanston, Ill., will speak on "Studying the Smaller City." The Wednesday afternoon session will be devoted to a consideration of the city missionary society. Those to speak are: Dr. Earl R. Brown, Cleveland, Ohio, "The District Superintendent as Executive Secretary of a City Society"; Dr. Aubrey S. Moore, Chicago, Ill., "Administration under a Full-Time Executive Secretary"; Dr. J. E. Dunning, Los Angeles, Cal., "New Fields to Be Occupied in Growing Cities." On Wednesday evening, Dr. Niles Carpenter, dean of the School of Social Work, University of Buffalo, will be the principal speaker, his topic being "New Tasks for the City Church."

After Dr. Olson's devotional hour on Thursday morning, Dr. J. N. R. Score of Fort Worth, Tex., will speak on "Growing Cities of the Southwest," and Herschel Alt, executive secretary of the Family Welfare Society of St. Louis, will discuss "The Pastor and Social Agencies." "The Message of the City Pulpit" is the topic for discussion at the closing session on Thursday afte noon by Dr. W. Angie Smith, pastor First Methodist Church, Dallas, Tex. T closing address, "Serving the Cities," will delivered by Bishop Francis J. McConn of New York City.

In addition to the scheduled progra there will be opportunity for delegates have consultation concerning the Goodw Industries, the City Survey and Studies, c missionary societies, and church architectu

Bishop Gowdy Holds Hinghw Conference

WINFRED B. COLE

This year—as last year—we had a pea ful week, free from air-raids and bombin when Bishop John Gowdy held the rece session of the Hinghwa Annual Conferen Last year the Hinghwa Annual Conferen met in the Hinghwa City Church with big gaping hole in one corner—memento a recent raid. This year the hole w mended, the wall plastered and whitewash

Bishop and Mrs. Gowdy were with us recall that last summer someone express doubt, owing to present blockade conditio that the bishop would be able to get in Fukien, on his return from General Co ference, to hold the Annual Conferenc The reply given was, "Don't you wor Bishop Gowdy will get here for his Co ferences."

And he did, as did also his faithful co panion, Mrs. Gowdy. They had been ho ing Conferences in Manchoukuo and Nor China. On their arrival in Shanghai fr holding these Conferences, the problem w to find a way into Fukien. This had be made difficult by the tightening of t blockade. A few boats were finding entra into out-of-the-way ports, but the risk being turned back and spending days coa ing around on the ocean waiting for a char

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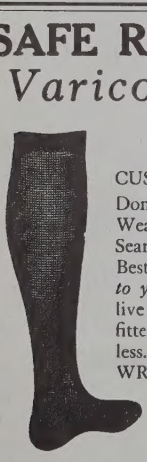

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slip in was considerable. Nevertheless, the hop daily haunted steamship offices in nghai to find out if there was a boat ng down the coast.

At the same time there was in Shanghai arty of missionaries, of various denomina-ns, whose place of work was in the vince north of Fukien. Some had been ble to get back to their station for a year more. By special arrangement with the ernments concerned, a small U. S. steamer to take them to a port some distance th of Fukien Province. Bishop and Mrs. wdy got in on the arrangement and in time, after exciting experiences, found mselves ashore in "Free China." Then an a trip of several hundred miles, by al boat, rickety buses, and steam launch, Foochow. From Foochow they traveled chairs to Hinghwa, and bobbed up smil-in time to begin the Conference on the set some months before!

Ve enjoyed the blessing of the Lord dur-the week of Conference. The reports of work done under these trying conditions e inspiring. There had been heroic ggles to meet the high cost of living. some cases all gold and silver trinkets owned by the parsonage family had been sold for food. Last year's clothes had been patched and mended to last another year, as every cent was needed for food. Church members had divided their rice and sweet potatoes with their minister. Faces, although thinner than last year, were just as happy. Surely these Chinese folks are unequaled in making the best of a hard situation.

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Church Register

HERALD CALENDAR

New England Methodist Historical Society, Annual Meeting, Copley Church, Boston, January 20
Twelfth Council of Cities, Union Methodist Church, St. Louis, Mo., January 28-30
Race Relations Sunday, February 9
China Central Conference, April 2
Council of Bishops, Nashville, Tenn., May 9
Second National Methodist Student Conference, December 29, 1941-January 2, 1942

PHONOGRAPH RECORDS—New educational materials recently released by the Board of Missions and Church Extension include four twelve-inch phonograph records—"Under Fire in China," "Adventure in Liberia," "Church Extension," and "Finance and Debt Raising." The singing of Miss Margie Bowlin is included in the last two recordings. These records and others may be borrowed for postage only, by addressing the Department of Visual Education, 150 Fifth Avenue, New York, N. Y.; Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa., or Rev. James Dunning, 125 Marchessault Street, Los Angeles, Cal.

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, January 20, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Special meeting. Speaker, Rev. Charles C. Webber, executive and field secretary of the Methodist Federation for Social Service; subject, "Civil Liberties."

NEW ENGLAND DEACONESS HOSPITAL, ANNUAL MEETING OF CORPORATION—The annual meeting of the Corporation of the New England Deaconess Hospital will be held on Tuesday, January 28, 1941, at 4 P.M., at the New England Deaconess Hospital, Deaconess Road, Boston, for the purpose of electing officers, trustees, and members of the Corporation, and for the transaction of any other business which may regularly come before the meeting. VINCENT P. CLARKE, Clerk.

BOSTON METHODIST SOCIAL UNION—Monday, January 20, Jacob Sleeper Hall, 688 Boylston Street. Speaker, Rollo Walter Brown; subject, "The Excitements of Being Mature." Social period, 5.45; dinner, 6.30. For tickets ($1.15 to members; $1.50 to non-members) apply to the secretary, Harry F. Keiser, Methodist Publishing House, 581 Boylston Street (tel. Kenmore 4745).

Bits of Fun

A London teacher, who has been greatly impressed by the spirit of the children in his school who have shared with him the dangers of the battle of London, tells that when his boys came across the line "Oh, to be in England!" in their reading, he said: "This is the first line of a famous poem. Do you know who wrote it?" "Hitler," one of the boys answered, and all the youngsters yelled at once their delight.—*Methodist Recorder.*

Mrs. Fabien Sevitzky, wife of the conductor of the Indianapolis Symphony Orchestra, didn't know what to think of a telegram from her husband in New York reading, "Don't forget to bring pints of rum." She finally figured that Sevitzky's Russian accent had confused a clerk in the telegraph office and that the telegram should have referred to "Pines of Rome," a symphonic suite.—*Rochester Times-Union.*

She—Is my hair parted straight?
He—Almost. I see only one detour in it.
—*Christian Science Monitor.*

Sue—Weren't you excited when he brought you all those beautiful presents?
Lou—No, I just kept calm and collected.
—*Philadelphia Bulletin.*

Conversation overheard between two young stamp collectors:
First Boy—Gee! There's one of those commemorative stamps I never saw before. Who is it on it?
Second Boy (examining stamp closely)—James A. McNeill.
First Boy—Never heard of him. What was he, anyway?
Second Boy (still examining stamp)—Whistler.
First Boy—Gosh! You wouldn't think they would put anyone's picture on a postage stamp just for whistling.—*Advance.*

Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	Date	Place	Bishop
Baltimore	June 4	Washington	Leonard
Central Penn.	April 16	Harrisburg	Leonard
E'st'n Sw'di'h	April 16	Brooklyn	Flint
East German	March 27	Brooklyn	Flint
Maine	April 24	Caribou	Oxnam
N'w Ha'ps'ire	April 16	Nashua	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
Puerto Rico Mission	Feb. 12	Ponce	Richardson
Philadelphia	March 6	Allentown	Richardson
Troy	April 17	Saratoga S	McConnell
W. Virginia			
Wyoming	April 24	Scranton	Richardson

Miscellaneous Advertisements

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"These reasons for being interested in the education of ministers grow out of the nature and importance of religion. Another important remark is, that the state of our country demands that greater care than ever should be given to this object. It will not be denied, I presume, that this country is on the whole advancing in intelligence. The means of improvement are more liberally and more generally afforded to the young than in former times. A closer connexion subsists with the cultivated minds in other countries. A variety of institutions are awakening our powers, and communicating a degree of general knowledge, which was not formerly diffused among us. Taste is more extensively cultivated, and the finest productions of polite literature find their way into many of our families. Now in this state of things, in the increasing activity of intellect, there is peculiar need of an enlightened ministry. Religion should not be left to feeble and ignorant advocates, to men of narrow and unfurnished minds. Its ministers should be practical proofs that it may be connected with the noblest improvements of the understanding; and they should be able to convert into weapons for its defense the discoveries of philosophy, and the speculations of genius. Religion must be adapted in its mode of exhibition to the state of society. The form in which we present it to the infant will not satisfy and interest the advanced understanding. In the same manner, if in a cultivated age religious instruction does not partake the general elevation, it will be slighted by the very minds whose influence it is most desirable to engage on the side of virtue and piety.

"I have observed, that an enlightened age requires an enlightened ministry. On the other hand it may be observed, that enlightened ministry is a powerful agent in continuing and accelerating the progress of light, of refinement, and of all social improvements. The limits of this essay will not admit the full development of this sentiment. I will only observe, that perhaps the most reflecting men are not aware how far a society is indebted for activity of intellect, delicacy of manners, and the strength of all in its institutions, to the silent, subtle influence of the thought and feelings, which are kept alive in the breasts of multitudes by religious instruction."

Readers of this page are invited to contribute to the promotion of theological education through Boston University School of Theology. Contributions of cash, or gifts through purchase of annuity or by bequest will be gratefully received.

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